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HOUSE OF DR. RIFE, MISSIONARY AT KUSAIE

# Life and Light

VOL. XXXVI

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No. 8

**MISSIONARY** Letters from Miss Mary C. Fowle tell of her safe arrival in  
**PERSONALS.** Adabazar, in the Western Turkey Mission, where she is to teach in the girls' boarding school. Miss Alice Seibert and Miss Alice Smith *en route* for Umzumbe, South Africa, have reached London on their way. Miss Phebe L. Cull, who has been a missionary of the Woman's Board in the Western Turkey Mission since 1871, teaching in Manisa, Brousa and Marsovan, has returned to this country and will make her home with family friends in Worcester, Mass. Miss Ida C. Foss, who has both taught and done evangelistic work in Ponape, has come home, hoping to recruit her strength, sorely tried by the cyclone of 1905 and its effects, and by the death of her beloved fellow worker, Miss Palmer. She is at Carthage, Illinois. Miss Mary B. Daniels, of Osaka, Japan, has come for her furlough. Miss M. M. Patrick, president of the American College for Girls at Constantinople, and Miss Helen Winger of the International Institute for Girls in Madrid are in this country for their summer vacation.

**ANOTHER** Again a heavy shadow has fallen on the American Board,  
**PROMOTION.** but it is the shadow cast by a great light. After twenty-two years of most devoted and efficient service as Foreign Secretary, Dr. Judson Smith has gone on,—with greater powers, to nobler tasks, who can doubt? The missions in Africa, China, Micronesia, and those in Western and Central Turkey were in his special care. His knowledge of these fields was minute and accurate, and his devotion to their interests was unflinching. His affection for the missionaries with whom he corresponded, and his pride in their ability and success, were beautiful to see. All the world around where he has been known and beloved this news will fall like a shadow. The Woman's Board, too, feels the loss of an appreciative and sympathetic friend. As the husband of her who was for sixteen years our honored president, he gave to our work a double interest, and we shall sorely miss his shrewd counsels and his understanding sympathy. We must rejoice for these two, so united and enthusiastic in their efforts to give the gospel to all men, that their time of separation was so brief, and that, again together, they may still help to make the kingdom come.



**OPPORTUNITY** The annual meeting of the workers in each mission is **TO DAY IN INDIA.** to those on the field something like what the annual meetings of the A. B. C. F. M. and the W. B. M. are to the workers at home. The last meeting of the Marathi Mission assembled in May at Mahableshwar, and the sessions were long and filled with anxious consultations. Mrs. Hannah Hume Lee writes: "In view of all that has been written from home with regard to retrenchment, it seemed necessary for us to go over all our work minutely to see what could be cut out. The reports from the different stations have been thrilling—just thrilling enough to make the blood go pulsing through one's veins. We know that you all in the



MISSION MEETING HELD IN A *CHUPPER*. MAHABLESHWAR, INDIA

Rooms are wide awake to the need; but if only the churches and the individuals in the churches could realize the splendid opportunities in India—and of course elsewhere—for advancing the kingdom of God, it does seem as if they would be more alert. We wished that the calls of people clamoring for schools could by some means have been transferred home as one and another told of the work of this mission. The mission put four questions to each member: What is your work? How is it superintended? What is its financial condition? What part of it do you think can be cut off? Occasionally there were suggestions as to where a few dollars and cents might be saved, but the constant refrain was: "I really do not see what there is to be cut. In fact, I really need to increase." Here is our opportunity, and "opportunity means responsibility."



**CONTRIBUTIONS** Our Treasurer brings the good news that the contributions for the regular pledged work in the month ending June 18 were \$10,545.15, a gain over those of the corresponding month in 1905 of \$2,724.42. We rejoice that the total account for the first eight months of our fiscal year shows an advance over the same time in last year of \$3,653.33. Yet with this gain the eight months have not brought us quite half of the \$12,000 we need to gain on last year to meet the necessities of the present work.

**A NEW STATION** Dr. Wellman and Mr. Ennis, of Kamundongo, West IN WEST AFRICA. Central Africa, have recently opened a new station, to be called Mt. Elende, from a mountain of that name. From its summit the missionaries counted more than a hundred villages, each with at least 100 inhabitants, making a population of over 10,000 in sight. The country stretching away to the west and north is even more densely settled, and the people are not only friendly, but are ready to be taught. The new station is established at an altitude of between 6,000 and 7,000 feet, and is five good days' journey from Bailundu. No Portuguese are within a day's travel, and a great opportunity lies before these devoted workers.

**FOR THE CHILDREN.** We have a pretty mite box and a tiny leaflet in color decorated with views of coral and the reefs, which the children will like to use; also a leaflet for leaders, which includes many missionary texts and prayers for missions. Miss Hartshorn will send them on receipt of postage. We have a leaflet, a story of child life in the Islands of the Pacific, by Mrs. Theodora Crosby Bliss, which will surely interest both the young and old. Price, 5 cents. Another leaflet which everybody will enjoy is Umzumbe Revisited, by Mrs. Amy B. Cowles. In most picturesque fashion she shows the contrast between the Zulus of to-day and those whom the first missionaries found in deep heathenism. Price, 5 cents.

**COLLEGE WOMEN** From June 22 to July 3 more than 750 college women AT SILVER BAY. gathered at Silver Bay for the fourteenth annual eastern conference of the Y. W. C. A. The purpose of the conference was "to lead young women into the doing of God's will and the service of his love as the one satisfying mission in life."

Nearly every young woman was led to consider her personal relation to the great foreign missionary enterprise, and the spirit of decision was manifestly present. Closely related to this was the spirit of prayer which accounts for the power and inspiration of the conference. On the last two

days continuous meetings for intercessory prayer were held in one of the smaller halls from 6 A. M. to 6 P. M.

At the Congregational Rally the Secretary for Young People's Work presented the urgent need of more workers on the foreign field, and during the ten days many of the Congregational young women conferred with her as to various ways in which they may serve the work at home and abroad. More enthusiastic and intelligent workers in our colleges and churches and new volunteers for the vacant posts should result from this gathering.

H. B. C.

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## The Peaceful Sea and its Islands

BY E. R. A.

SUPPOSE that some brave and persistent explorer should return to us after two or three years' absence with the word that by navigating our atmosphere in an airship he had passed safely beyond its limits and returned to tell us of a great sister world, keeping pace with our own in its annual circuit round the sun. This new world of which he tells appeals to none of our senses, but he proves its existence by bringing back strange fruits and living creatures. Nay, he tells us that if we be valiant and patient, ready to endure hardship for the sake of a great good, we too may sail the upper air and touch foot on those unseen shores. He assures us, moreover, that there is an abundance of some things that would add much to our comfort here. Would not such news stir us all, and would not many an adventurous soul press eagerly into the enterprise? Should we not all listen with keenest interest to every syllable that told of that secret world just made known?

All this and more must the discovery of the Pacific Ocean and its islands have been to the nations of Europe four centuries ago. Till Balboa in 1513 climbed the peak in Darien and gazed, awestruck, at its wide expanse, the Pacific was unknown, undreamed of by any European. When the ship of Magellan in 1521 first sailed around the globe — the brave captain was murdered ere reaching home — he found its waters so serene compared with the Atlantic that he called it *Mar Pacifico*, the peaceful ocean, and the name abides, though at some seasons it is far from tranquil. Immediately on the return of his crew all the restless spirits of Europe were wild to try to find their share of the great fortunes of these long hidden islands, and the long sad story of greed and cruelty began. A glance at the names of the islands tells us how of many nations were the men who cruised among them. Espiritu Santo, Santa Cruz, Santa Maria, Guadalcanar, Los Jardines, Are-

cifes, Ladrone, show the trace of Spanish occupation. San Cristoval, Gran Cocal, San Pedro, tell of the Portuguese, Suwaroff of Russians, Penrhyn of Welsh, New Caledonia, New Hebrides of Scotch discoverers. New Zealand reminds us of Holland, Bougainville, Choiseul, Cartaret, D'Entrecasteaux preserve the memory of gallant French explorers. Bismarck Archipelago and the Carolines now belong to Germany and dotted thick all over the map are those English names that tell of the flag on which the sun never sets.

Those early explorers of the sixteenth and seventeenth centuries found many strange things in the islands, fruits and flowers never known before, and birds and fishes vying with the flowers in brilliant coloring, but few of the sailors carried home the wealth they hoped to gain. They found human beings of varying degrees of intelligence and ability, but almost without exception they wrought upon them only cruel mischief and harm.

The condition of the islanders when first found and that of to-day emphasises three facts: First, the terrible degradation into which humanity slips down when left to itself. We can hardly imagine the cruelty and superstition of those cannibals. Given over to the lowest appetites, they were worse than the beasts. Second, that civilization, if not Christian, goes beyond heathenism in greed, cruelty and animalism. Words cannot tell the shameful outrages that white sailors and traders have committed in these islands—lands and flocks stolen, women outraged, men killed, vilest diseases disseminated, sometimes purposely, these and other wrongs have been wrought continually by the crews of single ships, and the conduct of governments has been equally shameful. Third, the incredible power of the gospel to change and to redeem. Whole islands once cannibal are now Christian, so that from every dwelling rises at eventide the sound of hymn and prayer, and “in Oceania the average number of church members to the population is the highest in the world.”

Already the once pathless ocean is furrowed in every direction by regular routes of many steamship lines, and the opening of the Panama Canal will bring these islands much nearer to us. What will they be to us? Perhaps a blessed, healing sanitarium, with their beautiful scenery, their balmy climate, such a climate that Stevenson, condemned by home physicians to speedy death, prolonged his life for years in Samoa; perhaps a great pleasure ground for yachts and vacation rest; probably a new source of food supply, whence swift steamers will bring to us many delicious fruits we have not known. It may be that with the deft fingers and artistic sense of some tribes they will enrich us with new art. We may be sure that since these islanders are also children of our Father they will have their place in the

economy of his household. Certainly their simple faith and generous giving may well teach us older Christians a lesson we much need to learn.

We are to study of these islands, their needs and the missionary work among them for the next few months. May the study teach us to love them better and to help them more earnestly.

## Stanwood Cottage and the New Hospital at Inanda, Natal, South Africa

BY MISS FIDELIA PHELPS

WHERE shall I begin to tell what will be of interest to the friends of Inanda at the home end of the line? Shall I tell you of the newest thing first—our new teachers' house and the hospital?

Do not understand that they are both under the same roof and the names synonymous! No, they are two separate buildings. Some of you know that the Inanda teachers have needed more comfortable



STANWOOD COTTAGE

quarters for a long time. When our sanitarium in Maritzburg, the gift of the Woman's Board, did not altogether meet the end for which it was intended, for the single ladies of the mission, it was proposed by some of the ladies in Boston that it be transferred to a home for the Inanda teachers. A part of the sum realized from the sale of the property came to us and a part went to Umzumbe, to provide enlargement there. But though

friends added somewhat to this the amount was still too small and at one time we almost decided that we must cut our garment according to our cloth and be content with a small annex to our old quarters, but it seemed poor economy to build what we knew was not going to be at all satisfactory. At length Miss Lindley and I offered to be responsible for five hundred dollars each, that the house that all agreed was what was needed might be erected. A few small donations have come in from personal friends toward



this extra thousand dollars. We do not wish to receive any gift that would otherwise go to the Woman's Board or to the A. B. C. F. M.

I have so enjoyed and appreciated the delightful change from my old low bedroom to my present upstairs room with high walls that I have felt that this one room alone is worth to me the five hundred dollars that I have put into the house. My old room was right on the ground, with one small window and a very low ceiling. I am a great lover of fresh air and plenty of it; I often used to wish that I could push the outer wall right away. In my new room I am able to do this almost, for a large, double glass door opens out upon the balcony. This I can have open day and night if I wish. There is a large window in the room besides, and the high ceiling gives me a lofty feeling that I believe is not sinful. One of the best things of all about the room, perhaps, is this, that it is a quiet retreat, which my old room was not. I now have an office in the old building and give myself pretty freely to the girls there all day and nearly every evening also; but if I can get away for a little while to my room, I can feel that I am not to be sought out except in a case of direst need. I fled to my retreat early in the evening to-day for the first time since we came into the new house, and for the purpose of writing this letter to you. It is delightful to have had no interruption for more than an hour.

I am sure you will be interested to know that the name I have suggested for our house, and which is heartily endorsed by my fellow teachers, is "Stanwood Cottage," in honor of our senior W. B. M. Secretary. I am not sure if it was she who first suggested turning the sanitarium into a teachers' house, but I think so; at any rate she was heartily in favor of it. I hope she will be pleased to know that her name is associated in this way with our new home. Mrs. Edwards said a few days ago, that it was too good to be true that we had such a pretty, comfortable home. She appreciates the contrast as she remembers the cramped quarters of the past, when she had no kitchen or dining room apart from the girls.

As I am housekeeper for our family of teachers, I appreciate the new kitchen and pantry, which are so much better arranged than in the old house. It is much better adapted, too, for the domestic science class, which I am teaching in more systematic fashion than hitherto. This study is being pursued by our highest class of nine in place of the English history that has been required of candidates for the first class teachers' examination.

To return to Stanwood Cottage: the girls brought most of the sixty thousand bricks used in building it, on their heads, from the kiln nearly a quarter of a mile away; a few used wheelbarrows. Some were brought in the regular work time of the girls, and some for their Sunday offering for

foreign missions—twenty-five bricks for two cents. Quite a number brought enough in their free time, after five o'clock, to pay for a Bible or hymn book; this meant bringing six hundred bricks. Five bricks were all that I thought they ought to carry at once, but in their eagerness to get their allotted number finished, they would sometimes take as many as ten, until I positively forbade their taking more than six; one brick weighs rather more than six pounds. As I watched them again and again lift one brick after



CARRYING BRICK FOR STANWOOD COTTAGE

another and arrange them on their heads and then walk off with such ease, I felt that there was at least one thing that a Zulu girl could do that I could not do.

We have one decided luxury in the new house—water from the large rain water tanks is led into the kitchen by a pipe, and a waste pipe is connected with the sink and drain. On the balcony upstairs is a small pump connected with the tanks, and a sink and waste pipe. This is a great improvement on former arrangements, where all the water had to be carried in and out of the kitchen and bedrooms in pails. We sacrificed the luxury of a bath room with set tub, on account of expense, and continue the old style of a portable bath tub for each room. By not having a bath room we secured five bedrooms upstairs. Two of them are rather small, and the teachers

who occupy them must have a room in the old building for office or work room.

Now I must tell you about the hospital. At the time of the seventeen cases of typhoid fever in the school, in 1901 and 1902, the need of a hospital was more deeply felt than before, and a fund was started for a building. Our builder, Mr. Hansen, was interested in the project, and while Stanwood Cottage was going up, he drew a plan of a building, and advised putting it up at this time; he said it could be done more cheaply now while workmen were on the spot with their tools, and he was willing to wait if we could not pay him the full amount at once. Therefore, with the approval of the mission, we have gone ahead, and the building is just now completed. I am glad to say that there are no patients waiting to go in, but it is a blessing to know that we have a comfortable place for them when the need comes. It is not a pretentious looking building, but is very pretty, nevertheless.

On the afternoon of Thursday, February 8, the girls came in from various directions, with their white bag of clothes, "pillow," they call it, upon their heads; and along with them came duties crowding thick and fast upon



HOSPITAL, INANDA



GIRLS COMING TO SCHOOL



the teachers. There were one hundred and twenty-five to interview that first day, to the extent at least of writing their names, learning where they came from if new girls, receiving their money for school fee, if they had brought any, and assigning them a sleeping place and a box for their clothes.

We follow with deepest interest those who have left us and are now teaching, and our prayer is that they may freely give as they have freely received here, and exert a strong and steady influence for good over their pupils and in the community where they live. I believe all have gone out with a purpose to do this, and we must be hopeful for them as well as prayerful.

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## Health Conditions in African Missions

BY MRS. ALICE G. WEST

READERS of Dickens remember Mrs. Jellyby's enthusiastic defense of the climate of Borioboola Gha: "The finest climate in the world, with precaution. You may go about London without precaution and be run over; just so with Africa." Who dares laugh at Mrs. Jellyby any longer, when we find Henry M. Stanley, after seventeen years of life in tropical Africa, and one hundred and twenty attacks of fever, saying: "The climate has been maligned. With care and stern self-control the European can live as safely, if not as comfortably, as in England." But in spite of the defense of the climate by many who know Africa well, the name still clings to her obstinately, "The white man's grave"; and the missionary bound to any station within the tropics knows that by the law of averages he will be able to bear the climate only about two years. Few missionaries, however, worry about the law of averages. Being optimists as a general rule, both by nature and by grace, they count on being among the favored exceptions; and in actual fact, the records of the missionary societies, appalling as have been their losses in Africa, nevertheless make a better showing than the records of exploration.

All who speak with authority on the dangers of African climate, however far apart their generalizations, agree upon certain fundamental facts as to the perils and the safeguards. The two worst perils are the malarial germs that abound in the steaming marshes and in the decomposing vegetation of the dripping forests, and the violent changes of temperature throughout Central Africa. The best safeguards are high altitude and diligent care of the temperature of the body, avoiding equally the chill that comes from cooling atmosphere or from neglect of food or from exhausted strength, and

the overheating caused by direct sunlight or violent exercise or the use of stimulants, whether food or drink. One of the hardest lessons for a North European to learn is that sunshine carries deadly power when it strikes a Caucasian vertically. Another hard lesson to learn is that it is necessary in Africa to stop exertion "this side of fatigue." Many a novice has gone deliberately beyond his strength, trusting to the recuperative power of a good night's rest, only to find that the night brought tossing wakefulness and the morrow brought fever. Sir H. H. Johnston, who writes on Africa out of wide experience says, "An imprudence in Europe becomes a grave peril in tropical Africa, where all the agencies of nature are swift and violent in action."

Contradictory as it may seem, work is recommended as one of the best preventatives of disease, even in the hottest parts of Africa. Dr. Jack, in his delightful book, *Daybreak in Livingstonia*, goes so far as to say that "Africa could be speedily made relatively healthful if natives could be trained to labor as hard as white men are accustomed to." This surprising statement is evidently intended to be split in two, to state first the hygienic fact that steady, interesting employment is one of the best agencies for health of body and mind in black men as well as in white men; and to say also that the vast labor force thus set in motion in Africa would speedily abolish two fruitful causes of disease, the stagnant marshes, home of fever germs, and of mosquitoes that help to spread them, and the jungles where wild game breeds the poison for the tsetse fly.

Considerable progress in these lines has been made in recent years, but Henry Nevinson, the English traveler, writing in *Harper's Monthly*, declares that it is "vain chatter" to talk about making the Guinea coast healthful by draining the swamps; that "until the white man develops a new kind of blood and a new kind of inside the coast will kill him."

Fever is not everywhere prevalent, even in the tropics. The mountain ridge that skirts the great central basin is generally exempt above an elevation of three thousand feet. If only the foreigner could fly thither without being obliged to cross, at the slow foot pace of black porters, an intervening strip of fifty miles or more of low lying coast reeking with miasma! The deadliest region of Africa is the western coast from Senegambia down to the Congo. The combination of equatorial heat, excessive rainfall, and riotous vegetation in all stages of decomposition, makes life a terrible strain on physical endurance. The east coast from the equator down to Delagoa Bay is another district where fever conditions are at their gravest. Indeed, for three hundred miles up the Zambezi, as on the Niger, the fever "hangs like a death cloud." Special features of soil or location make a great difference

in health conditions within short radius. For instance, the seaport Beira is on the fever stricken Portuguese coast, but it lies in such a way as to be swept fairly free of malaria by the prevailing ocean wind. The Mt. Silinda mission station is only two hundred miles from one of the worst parts of the fever coast, but being two thousand feet above sea level, on well-drained ground, it is practically exempt from fever. Pretoria and Johannesburg, both in the highlands, and only thirty miles apart, have very different health records, because the former lies in a basin of the hills, the latter on a bare, stony ridge.

The disturbance of rich virgin soil aggravates fever conditions in Africa, as in the early days of Mississippi Valley farming. Dr. Prosser James, of London, in his valuable semi-professional letters to Thomas Comber, one of the heroes of the Baptist mission on the Congo, letters called out by Stanley's Congo journey, and his caustic criticism of the awful death rate in the mission, warned the missionaries repeatedly against the foolhardiness of kitchen gardening in tropical Africa. Mrs. Lucy Sheppard, now in the United States on furlough from her station at Luebo, says that in her own experience an attack of fever is sure to follow work in her flower garden.

There are two distinct kinds of African fever; a fact which explains apparent contradictions as to causes and symptoms recorded in books on Africa. Both kinds of fever are results of malarial poison, but neither is so bad as the yellow fever of the West Indies, nor are they contagious. But "while yellow fever kills its thousands, malarial fever keeps its millions on the sick list." The ordinary "swamp fever" is a bilious disorder varying in intensity from the half degree of temperature hanging on for weeks, more or less intermittent, up to the acute attack of high fever with delirium; all grades alike sapping life away by changing permanently the quality of the blood, and rendering the patient steadily more and more liable to recurrence of attack.

The other kind of "African fever," called by doctors "hæmaturic," is a sort of compromise between violent swamp fever and yellow fever. It is characterized by hemorrhage from digestive organs, and is always of grave danger, often fatal within two or three days. It is this latter form of fever to which Sir H. H. Johnston refers when he writes, "The most dangerous malady is rare except through fault or neglect." It seems to be proven that while ordinary malarial fever comes in spite of one's best precautions, the fiercer hæmaturic fever, in the majority of cases, follows deliberate violations of laws laid down by medical and sanitary science for all tropical countries. It would be amusing, if it were not so grave a subject, to read the outbursts of exasperations, on the part of Stanley and other leaders of African



expeditions, over the wilful disregard of health displayed by self-confident young Europeans getting their first experience in Africa. Stanley, whose tongue was sometimes as fiery as his heart was warm, comes very near to charging not only his own lieutenants, but missionaries as well, with "recklessly courting death." A typical example is a "fine, strong, young English officer," who met a friend unexpectedly and sat down with him under a tree for a chat, opening bottles of wine and brandy by way of hospitality. With face flushed by the stimulants, he deliberately came out from the shade, bare headed, into full sunshine, and died within twenty-four hours. His friends called it "the cruel African fever."

The natives suffer from swamp fever as much as white men, especially in seasons of unusual rainfall, or when they change residence to new malarial conditions. McKay's Uganda Christians were all prostrated by fever when they were driven to the south of the lake by the persecuting king. Coillard was continually handicapped by the tendency of his Basuto helpers to fever as he tried to open new stations nearer and nearer the Zambezi. One of the most pitiful features of the present slave traffic between Angola and the cocoa islands is the increased death rate by fever when the poor blacks change their fever-stricken mainland home for San Thome and Principe. Nature guards the native Africans somewhat against the fiercer fever, when out from the control of the white man, by giving them a beneficent repugnance to over-exertion.

A perennial attempt in wit at the expense of foreign missions in times past has been the familiar phrase, "Blankets for the poor heathen in Africa." But modern medical science has rung the death knell of that insipid joke, for there are no health rules oftener reiterated in Africa than "dress warmly," "plenty of blankets at night." The terrible death rate of African porters is largely due to insufficient protection against sudden changes of temperature on the march, between coast and highlands, between day and night, between sunlight and the chilly air of ravines. Stanley speaks of "the cutting blasts that sweep across the hilltops" of equatorial Congo. If the half-nude native suffers, no less will the European when light linen clothing drenched by mist or perspiration must be worn for hours in temperature that has taken a sudden drop of twenty or perhaps forty degrees. The lung troubles and rheumatism prevalent among Congo tribes indicate emphatically the need of blankets. The excessive mortality among children at the mouth of the Congo is easily explained by the cold sea wind that comes up regularly at dark.

That there are other perils to health in African climate besides fever goes without saying. All diseases of tropical countries are found in one part or

another of this greatest of all tropical countries. In the first volume of *The Redemption of Africa*, Mr. Noble has given an interesting map showing the distribution of disease in Africa. There is space here for only brief mention of two more diseases, both peculiar to Africa, "rinderpest" among the cattle, and the "sleeping sickness" that is making such fatal headway in Uganda and on the Congo.

Rinderpest is said to be caused by the bite of the tsetse fly. The plague has swept Africa south of the Zambezi, almost exterminating the cattle and horses. In 1896, the French missionary, Coillard, traveling along a highway in Rhodesia, came upon nine hundred loaded wagons, abandoned because of the death of the draft animals. King Khama's Bechuana people claim to have lost eight hundred thousand head of cattle by the scourge. The trouble has grown less in British territory, following the disappearance of the tsetse fly, caused apparently by the clearing out of jungles that were once full of wild game from which the tsetse fly, it is said, sucked the poison so fatal to domesticated cattle, though harmless to wild creatures. Rinderpest has been called both "a curse to South Africa" and "an untold blessing." It is true that it has hastened the day of the swifter railroad that supplants the ox wagon in the carrying trade across the fever-stricken coast belt that lies like an open grave between the seaports and the safe mountain settlements.

It is to a poisonous fly that doctors charge also the new "sleeping sickness," the fast-developing scourge of the country around Lake Victoria and of the Congo Free State. Some say the fly is the identical tsetse fly that has caused the rinderpest of South Africa, now making its destructive way northward since the clearing away of its native jungle below the Zambezi. The total loss of life in Uganda has already reached seventy thousand, and ten thousand are dying annually in the Congo country. At first only the natives seemed susceptible, but already several well defined cases have appeared among foreigners. The best medical science is at work on the problem, both on the ground and in English hospitals whither patients have been carried; but the disease remains thus far hopelessly fatal, running a regular course of six to twelve months' duration. It begins with ravenous appetite, violent irritability, and muscular lethargy; the second stage is marked by swollen glands, wasting flesh, and increasing drowsiness; the third stage, prolonged for weeks, is marked by frequent delirium, by trembling and frightful chill, passing finally into a deathlike sleep lasting unbroken for days, to which death succeeds by a scarcely perceptible change.

And yet, for all its reputation for disease and death, Africa also claims some of the world's favorite health resorts—Algiers, Cairo, and the Trans-

vaal highlands. English consumptives go to South Africa as Americans go to Colorado. Mission stations successfully planted and permanently manned in the worst sections of Africa prove that Christian civilization carries the weapons that can combat disease as well as sin. In the face of the deadly conditions, and in defiance of the argument from statistics, four Scotch women have covered a combined total of one hundred and forty-six years of missionary service in Nigeria. Mrs. Josiah Tyler's experience does not stand alone. When she was about to start, as a bride, for the Zulu mission in 1849, the family physician remonstrated with the young husband. "Are you going to take that delicate girl to Africa? Mark my words, she will not live a year!" Twenty-three years later the "delicate girl" returned to her native town with six healthy children. The physician had died in New England.

The prescription that Dr. Prosser James wrote out for the Comber brothers twenty-five years ago may well be followed by all outgoing missionaries as a good ounce of prevention: "Try to reach Africa in perfect health, using the voyage for absolute rest. Don't land at unnecessary ports, but on reaching your own port go straight away from the coast by easy stages, using hammocks, if possible. Keep under the influence of quinine for two or three weeks, beginning a few days before landing. Avoid exposure to chill or sun, and to over-fatigue. Keep the digestive tract in good condition by sensible food, and the mind cheerful. Then if, after all, you fall ill, go straight to bed, cover up warm, and take more quinine."

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## The Peking Woman of To-day

BY MISS BERTHA P. REED

NOT only to the American women does the twentieth century bring advancement. In China the first words about a new type of woman are being said, and the honored saying of ages, "A woman without education is best fitted for her duties," is being transposed by a daring modern to read, "A woman without education is but little fitted for her duties." We have thought of the Chinese woman as being absolutely secluded within her home, unable even to read, no enlightenment for heart or mind ever reaching her from the outside world. In most places this is still sadly true, but the light is beginning to come, and in the events of the past winter is the foreshadowing of hope for the Chinese woman. As in all countries, the first appearance of light is in

the great city, and the women who live in Peking are having the first opportunity of the glimpse at a broader life.

This new hope comes from the girls' schools, the *Woman's Paper*, and the lecture—all quite unheard-of in the old days, before the "time of confusion," as the Chinese term the year 1900. The sudden rise of girls' schools in the fall of 1905 was a surprise to all of us. We knew there had been some stirring of life among the dry bones, but when the *Woman's Paper*, which also made its appearance at that time, announced the opening of two such schools, we read with surprise as well as joy. Others have been added to the number since then, and there are pupils for each one. Some of the schools have fallen by the way, for the problem of financial support has not yet been solved for all of them, and the charge made to pupils is very small, but others still keep on. The one of which we know most has now sixty-five pupils, and others are being turned away for lack of room. The teachers are principally Japanese women, who have difficulty as to both language and methods, so that the work done is hardly of the modern type, but it is a great advance upon no work at all, and the progressive ones are very happy over the thought of the many Chinese girls who are going to school every day, plainly dressed, carrying books and slate, and looking like the earnest students that we trust they are.

The *Woman's Paper* appears daily, breezy and progressive, and is constantly helping the cause of the schools by its persistent exhortations to the women to send their daughters, and to learn to read themselves. The little paper is doing a valiant work for the emancipation of women. It urges all possible reasons for their education, and waxes bitterly sarcastic over the way in which the city woman spends her time in dressing up, powdering her face, and gossiping about her husband's position and her neighbor's clothes. It wages war against foot-binding, and also against opium, the curse of so many women; and it takes up the cudgels against their favorite amusement of gambling. It does not fear to attack their superstitions and the gods who have long been honored; those who govern the affairs of marriage and birth and wealth are receiving many a blow of humor and sarcasm which must surely make their throne totter. The paper gives information concerning the history and customs of women in foreign lands, and the telegraphic news from other countries, with items of Peking and vicinity. Its domestic department gives good advice as to cleanliness in the home, proper food, and table etiquette—all sadly needed. Stories of abuse, when discovered, are told here, in the hope of frightening the abuser, and so some of the dark and terrible events of Chinese life come out.

But the influence of the paper is limited by the fact that few women can



read. From this arises the need of having it read and explained in some place to which the women can come, and so we have our woman's lecture, as it is called. Miss Russell, with her rare foresight and her talent for keeping up with the times, has advanced all causes by having such lectures in connection with our own chapels. At a temple not very far from our north chapel, a two days' fair is held at intervals of every ten days, and on the fair days many women are on the streets, for Peking, being largely a Manchu city, has much more freedom in this respect than most Chinese cities. So we have announced that, on these days, for two hours the paper would be read and explained to women at the street chapel. A Bible woman has stood outside the door and invited in women who were passing, while a policeman stood by and saw that no men collected. Another woman, just inside the door, poured tea—indispensable at all Chinese gatherings—and showed the newcomers to seats. In front, a Bible woman, and sometimes a young teacher from our school, would read a little and explain and enlarge upon the topic given. A great many women have come in, often sixty or seventy in one day, most of them women who had never before come near the foreigners or their chapels. In one case, a woman said that twenty years ago the daughter of her serving-woman had been in our school, and she had then known some of the foreigners, but never since then had she been among them. Another came who was in great sorrow from the death of a dear daughter. Her son had seen this gathering and had urged her to come, and with the new ideas perhaps get a little relief from the constant thought of her sorrow. Her only relief so far had been in opium—the one way open to Chinese women of forgetting such trouble. With such a vacancy in the home and no hope, no books, no occupation for the mind, the forgetfulness brought by opium is welcomed in many, many cases. Another came with a little daughter of thirteen, a bright looking little girl, whom she wished to put in school. But both take opium; the little girl has taken it since she was five years old, and that habit must be broken off before she can become a student. And many women of very good class have come; some who come in their own carts, which means that they can afford luxuries, and a calling acquaintance with some of them has begun. One woman, whose first visit to the chapel was on such a day, came every day the next week to meetings or classes or school, looking and listening, and at the end remarked, "I love this doctrine." She was overheard telling other outsiders where the preaching was, and advising them to come and hear that. So connection is being established with many new women, many of whom we could not meet in any other way, and the opportunity for our influence broadens daily.

The talks given include subjects already mentioned—the abuses which

need to be corrected, the events of the present time, and exhortations to patriotism and love of country, a subject which is becoming very popular. Among them are also simple talks on physiology, of the uses of different parts of the body, the care needed in food, and the importance of eating at regular hours. It has been interesting to see how eagerly the women listen to these, and how astonished they are at such great knowledge. "Why," some said, "we did not know anyone knew as much as that about our bodies. If we only knew all those things how much suffering we could save ourselves." One day someone was making forcible remarks on the evil of gambling, and a woman who spends most of her time in gambling with a friend pointed slyly and gleefully at this friend as the one who was being hit by the speaker.

It has been a great joy to see how beautifully the young teachers, recent graduates of our school, have been able to talk at these meetings. They have done their part with real dignity, and yet with an enthusiasm and bright, interesting manner that has greatly impressed and interested the women. From these meetings at the north chapel we have advanced to having similar ones at our larger compound on Lamp Market Street, and these have been most interesting. Miss Russell's enterprise has reached out farther here, and one day she invited Mrs. Chang, the editor of the *Woman's Paper*, to come and speak. We found her a very bright, quick woman, intensely interested in the schools and the progress of women, and eager above all things to urge the women to read and learn. She has for many years had this plan of publishing a paper for them, but the events of these past years have made it impossible until now. Her work now is as purely philanthropic as any in any land, for she is losing a good deal of money through it, and is suffering from slander, as all reformers do. She is herself too advanced to believe in most of the Chinese worship and superstition, though she has not yet come to believe in the great God of all; but she does not yet dare to drop all forms of Chinese worship on account of the tongues of enemies, who say already that her paper is under foreign care. Her words to the women were full of earnest exhortation to care for the things of learning, and all who came were deeply interested in meeting her.

Another meeting of exceeding interest was addressed by two princesses. Had the foreigners besieged in the British Legation in 1900 been told that in five years a princess would be speaking in their church in this very city of Peking, I fear the reputation of the prophet would have suffered much, but so it has come to pass. One of these was the third sister of Prince Su, a very progressive and democratic lady in spite of her high degree. She

gives some time every day to teaching in a girls' school near her, for she is one of those fortunate ladies of high family who have been educated, and she is greatly interested in this work for girls. The fifth sister, who is now visiting in Peking, also came. This one has been for twenty years married to a Mongol prince, and has been living away beyond the great north wall in his Mongolian home. But he is a prince of unusual advancement for that land, and his wife has the rare distinction of having established a large school on their place. Sixty Mongol girls, many from high families, attend it, and she has hired a Japanese woman to come and assist her in teaching. Fifteen of the girls are now in Peking with her and came that afternoon, bright country lassies with genuine red cheeks such as we do not see in Peking.

A goodly number of outside women came that day to listen, altogether a hundred or more, among them the wife of a teacher who has just come into the church. She is a lady of unusual refinement and sweetness, and we trust that for her this first visit is the beginning of friendship and of Christian knowledge. Our two principal speakers did not give long talks, but told something of their schools and their earnest hope for the advancement of their sisters in China, and then some of the women who belong among us gave their talks from the paper, and Miss Liu, from our school, talked on Chinese history. It was very interesting to see the by-play of elaborate Chinese courtesy on the platform, where the two distinguished guests sat with Mrs. Ament, who presided. When Mrs. Ament rose they rose also and stood during her announcements, making a picturesque background of bright silk garments and flowery headdresses, and each one who went on the platform remembered first the deep Manchu courtesy due to higher rank.

Afterwards the guests came to our home for the tea and cake and talk which would properly round off the occasion, and there, too, we were mindful of the elaborate courtesy needed, though we enjoyed greatly further acquaintance with our friends. The Mongol princess has a most sincere and open manner, and is exceedingly attractive. She herself does much of the teaching in her school, including what is done in music, and the girls sang very well. Next the entire party made a tour through our school buildings and courts, to the great enjoyment of our own schoolgirls, who gathered as near as possible, and looked on with great eagerness.

Another recent event among us is worthy of mention, that of the closing of school for the Chinese New Year's vacation. The examinations lasted two days, and Miss Miner sent the program for those days and for the graduating exercises of the academy to Mrs. Chang, thinking that she might

like to come. To our surprise, the entire program appeared in the *Woman's Paper* next day. That is worth noting, as it shows her courage, and a new attitude toward the foreigners' school. While we cannot yet consider ourselves popular, yet we are better known than before, and several times this year it has happened that in the papers the Christians have been defended against unjust remarks by someone quite outside the church. By such notices of our school and of our lectures, our work is becoming more widely known in the city than ever before.

So the new hope for women is coming, and our hearts are glad. But yet it is not all sunshine. In many places we come upon sad stories, showing how dark is the under side of Chinese life, and in others we find people quite untouched by the new movement. In one locality foreigners have recently gone back to a place left unoccupied since the siege, and they find it as yet impossible to establish any connection with the women there. There is still a fear among them which must be overcome. Among our near neighbors here are still many who have curious devices in their yards to ward off the evil influences which are constantly descending upon them from our houses. Then this new movement is toward the intellectual, not toward Christianity, and there is need of great tact together with aggressive work to assure Christianity its place. So even though it be new China, there is great need of work and patience and prayer, that the religion of Jesus Christ may work more and more in the hearts of both men and women during this time of change.

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## Missionary Letters

### TURKEY

Miss Barnum of Harpoot tells of a wedding:—

A VILLAGE wedding was a new experience for me, and perhaps you will like to hear of it. Early in the morning the bridegroom and his friends go to the house of the bride to take her to the church for the ceremony. On an ox-cart sits the groom holding a sword. Just behind him is put the bride, with her head resting against his back, she being well supported by two women. Other ox-carts follow with the women and children of the wedding party, while the men and boys are on foot, with a drum and fife and dancers. Pistols are shot into the air, and there is shouting and a great din. The wedding I saw was a Protestant one, so the noise stopped before they reached the chapel door. When the bridal ox-cart moved up, the brother of the bride picked her up as if she were a large, limp rag doll, and



following the groom in, set her down in her place, and after the ceremony carried her out in the same way. A necessary part of the ceremony was a long sermon in which the duties of husband and wife, and mother-in-law and daughter-in-law were most plainly set forth. What would an American audience think of such a harangue? But alas, it is sadly enough needed here. The frightened couple barely touched each other's fingers, and it was with difficulty that the bride could be persuaded to indicate her assent by nodding her head, while the groom nobly came to the rescue and answered for her as well as for himself. After the ceremony the whole party made a circuit of the village before taking the bride to her future home, to prevent her from running away from the village they said. But poor little bride! was the day really bringing her happiness? She married the boy chosen for her, and went to be a silent slave in his large family, all living together in one barn-like room. What could she know of home and love? But the dawn is beginning, and the love of Christ is going to bring the light and joy of life to these sad hearts. Your prayers will help to bring that glad day.

In another letter Miss Barnum tells of some work in an ancient city:—

Diarbekir is the Anida of ancient fame, and is situated on the Tigris River, one hundred miles south of Harpoot. It is one of the few walled cities in Turkey, and its four great iron gates are closed at night. I joined a caravan comprised of eleven horses, one mule, three donkeys, two women, and four muleteers. With snow on the mountains, mud on the plains, and bad weather part of the way, it took us five days to make the trip. I was in Diarbekir itself a little over three weeks. It seemed unfortunate that one of us could not have been there during the revival services, and yet it was also an advantage to have this work follow the meetings and deepen what had already been done. Calls were made at all the Protestant houses, and at many Gregorian as well, and at the two meetings each week for women between one hundred and fifty and two hundred attended, the quiet, rapt attention being especially encouraging.

The women of the church are organized into a Christian Endeavor Society, with committees which are doing good work, under the leadership of Mrs. Yevnige, the pastor's wife. Another of our graduates, the wife of the dragoman of the British consulate, has a society for girls. Besides the prayer meeting on Sunday, they go to her once during the week to make fancy articles for a sale, and it is at this time that their leader is especially watchful. One of the besetting sins of Diarbekir women is their gossip and low talk, and she is doing her best to teach these girls a better way,

and to help them to love things that are pure, lovely and of good report.

Of course many individuals interested me much. The old woman who supports herself by working in the public bath, and has to be on duty on Sunday as well, has tried in vain to quiet her conscience by giving her Sunday earnings to the church and to the poor, but is now persuaded that her only right course is to give up her present occupation and trust God to give her other employment. Then there is the "little bride" who is left friendless by the death of her husband, and yet is full of faith and courage, feeling sure that God will not forsake her. And there is a mother whose heart is bleeding for her son, who is leading a wild, reckless life, and withstands every good influence while others are reforming and coming into the church. Two young women, one a graduate of the girls' school at Aintab and the other of Euphrates College, have heavy crosses, as they have married into Gregorian families. They are both left free to attend their own church services, but the worldly life, entertaining of guests, and drinking by which they are surrounded, are a sore trial and very perplexing in the difficult questions of right and wrong which they constantly have to face. Drink is alas, the curse of the worldly Diarbekir women, being almost as common among them as among the men. One family, in very humble circumstances, which we visited had a father almost blind. He is a white-washer by trade, and he is also called often to see the sick, as he has some knowledge of the healing art, but his earnings are meagre. Yet this man of God gives nearly \$35 to the Lord's work each year, more in proportion to his income than any other man in the church.

#### JAPAN

Mrs. De Forest, of Sendai, tells of encouraging work in that city:—

Now, in late April, is the height of the season for cherry blossoms on those drooping cherry trees whose branches resemble willow. Everybody goes to see the six parallel rows of them in the eastern part of the city, and so the Christian community hire a place to put up a tent, and different churches are responsible for the services there on different days. Yesterday was given to our church, and Miss Bradshaw went in the morning and stayed nearly all day without dinner, playing the organ for hymns and drumming up a speaker after the morning's man was tired out.

But I have something else to say of special interest. When the decision to pass over all organized churches to the Japan Home Missionary Society was made, this society determined to make special evangelistic efforts in five large cities, and raised several hundred yen for that purpose. Sendai

was one of the places determined on, and two hundred *yen* was granted for the work. So Reverends Ebina of Tokyo and Hori of Maebashi were selected to come here and work for two weeks, and Professor Uchigasaki of Waseda University spent one week, and was followed the succeeding week by Mr. Kobayashi, the manufacturer of Banzai toothpowder. They were our guests the whole time, and the amount of work they did was tremendous, speaking from one to four times a day. At the close of their labors, Mr. Ebina's assistant pastor, Rev. Noguchi, and Mr. Oyama, a literary man, member of his church, stayed three days to help the pastor.

The program was a sunrise (5.30 o'clock) prayer meeting at the church for any of the Christians who could attend. In the forenoon one of the evangelists was at home to receive callers. In the afternoon Mr. Hori had a Bible class, and in the evening were public meetings with two or three speakers. Besides these, the gentlemen spoke in eleven schools, usually two at each school, to the ladies' club of the city, made four addresses to the wounded soldiers, and Mr. Kobayashi had a special meeting with business men at a tea house.

It was a time of harvesting the crop on which much labor had been spent by others, and forty-seven united with our church, not one of them a new hearer of Christianity. Mr. Ebina made a statement of the reasonableness of Christianity and its essentials, and Mr. Hori followed with an appeal for its acceptance. This was the program in the meetings held in our church, and somewhat so in the halls. After speeches in one of the schools a teacher said in surprise, "Is this Christianity?" The wrong ideas of many have been corrected, and we may expect to see farther fruits in the future. One judge spent four hours in our house talking with Mr. Ebina, and his conception of the meaning of Christianity was most decidedly enlarged.

One evening twenty-three young men, who were to receive baptism, told how they had been led by intimate friends; in time of trouble one had received a Testament; others had been comforted by Christian friends when sick or in anxiety; one had not found satisfaction in his Unitarian belief of ten years' standing; one had been brought up in a Christian home; another had for eight years read the Bible and been ready to discuss with evangelists, but had only recently decided to be baptized and was wondering what church to join when this movement struck him. An encouraging instance is that of a commercial traveler who had never heard of Christ until he entered the Gospel Hall at the entrance of the Osaka Exposition two or three years ago. He was greatly impressed by the earnestness of the speaker, though not remembering what he said. Afterwards he was in a certain city and passed and repassed the preaching place before he could



raise courage to enter, but since then he has always carried a Testament with him. Of the forty-seven, three at least are school teachers, but the greater number of any one class is of students in the government college. There were two matrons and eleven young women, and most of the latter had attended Sunday school a long time, some since they were little children.

Five of the six gentlemen were our guests during their stay in Sendai and we enjoyed them very much, feeling we were helping on the cause by giving them a quiet resting place after their arduous work was over. Sometimes there were people talking with them in three different rooms at the same time, and others could not meet the one they asked to see, because I did not like to interrupt the previous caller. Our church has worked well and is happy over the results, but as the students will be graduating and leaving they will help in other places rather than Sendai, which seems to be a recruiting ground.

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## Missionary News

SIAM.—A bright word of progress comes in the fact that the king has issued decrees for the suppression of the giant gambling system in his kingdom. He has also abolished slavery, and the missionaries have had some influence in securing these two important reforms.

The king has established five hospitals and a royal school of medicine. Medical missionaries have charge of all the hospitals but one, and the whole faculty of the school is composed of these friends of the cross, some of them coming long distances to meet their classes.

PORTO RICO.—As a result of seven years of Protestant missionary work, there are now in this island 73 organized churches with a membership of 6,738, and 116 Sunday schools.

ON a single day recently eighty-one cases, aggregating nine tons, of Bibles and parts of Bibles, in twenty-eight different languages, were dispatched from the warehouses of the British and Foreign Bible Society. In the Bible House in Winnipeg the newcomers have asked for the Scriptures in 45 foreign languages, and efforts are made to meet every foreigner on his arrival and offer him the Bible in his mother tongue. Colporteurs also carry the word far afield to many remote places.

THE Church Missionary Society of England reports 10,433 adult baptisms coming from non-Christian populations. Of these 4,355 were in Uganda, and 2,180 in India.

## JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Dorothy's Scheme

BY MRS. C. J. HAWKINS

## CHAPTER III

**N**OW, Winifred Allen, it is your turn," said Dorothy. "My game is called 'The Hunt for Livingstone,'" said Winifred, a quiet girl who had been deeply interested in Livingstone's life. "I took a piece of cardboard 16 by 12 inches, pasted the picture of an African hut in the center, and wrote under it Ujiji. With a brush and red paint I traced an irregular line, one eighth of an inch broad, in and out all over the board, finally ending it at Ujiji where Stanley found Livingstone. All along the line, one half an inch apart, I made round spots for the men. At short distances I made blue spots. A man on these is perfectly safe and cannot be taken up, but a man caught on the red spots may be sent back to begin all over again. The moves are regulated by an indicator which the player spins each time. The player reaching Ujiji first wins."

"Good," said Rachael. "Now let us hear from Agnes Monroe."

"I thought my game was good when I left home," said Agnes, "but I do not think much of it now. It is an animal game, and I called it 'Din,' because it is so noisy. I chose ten animals, all natives of Africa, and drew them on ten cards, each ten and one half inches by seven and one half inches. Each large card was then cut into eight smaller ones of equal size marked with the name of its respective animal and numbered one, two, three, four, up to eight. The player finding he has card number one of some animal wishes to obtain another like it. To do this he must make the noise by which that animal is known. The one putting together the eight cards forming his animal first, wins."

"Agnes, you certainly will have a most hilarious crowd at your table," said Elsie laughing, and all the girls joined.

"Now, girls," said Dorothy, "we have so little time left I will just describe the rest of the games briefly. Here is a Fish Pond game. It is a Zulu kraal in miniature, and is nothing more or less than a small round hat box. Within are tiny black men—large button molds painted black, with Dennison's fasteners put through the hole in the center and pulled up to

make a loop. These are Zulus, of course, who are to be fished out with a large bent pin tied to a chopstick. Here is a game of Nine Pins. On each nine-pin is written some problem met with in Africa as 'Liquor Traffic,' 'Slave Trade,' etc. This box contains twelve sets of letters of the alphabet, homemade of course. A list of twenty missionaries' names is given each player and those making the largest list of names first, wins.

"Behold! your old friend of donkey party fame. Only now, instead of a donkey, you have a big black elephant on a white background. You see that white spot? Well, to wound him fatally you must pin an arrow directly on that spot, blindfolded.

"Scrambled names are simply missionary names written on yellow cardboard and cut according to syllables. The players try to match the right names and make as many as possible. This 'Dissected Story' of African life is on the same principle.

"Some one has suggested, if we have not games enough, to have peanuts on one table to be picked up with chopsticks à la jack-straws; while another would have a table of African curios and let the players guess what they are. There! my task is done.

"Now we will consult 'Fuel for Missionary Fires,' by Miss Brain, our old standby for all occasions. She will tell us what to have for decorations and refreshments, and then happy may the man consider himself who receives an invitation to the 'African Palaver' of the Young Woman's Mission Club of Breezeville."

## OUR WORK AT HOME

### Opportunities Found and Made

BY MRS. E. C. TENNEY

A CERTAIN commercial paper has a column devoted to advice to the young man just entering business. In a recent publication were these lines, "He who waits for opportunity, and when he sees it takes it, is not so smart a man as he who does not wait but makes it." Now, isn't the little quotation excellent in its import, and most suggestive to some who do not see clearly just the opportunity to get in any missionary work among the young amid the multiplicity of church activities? Would it not be well to go into the manufacturing business in this matter?

Or perhaps adjust to better purpose methods of work now in vogue? Can I be correct in surmising that a potent factor in eliminating difficulties and forcing these opportunities into existence would be a downright conviction of their necessity? Do you and I and the constituency of our churches believe honestly in foreign missions as a vital factor in the progress of our own church?

At a Northfield conference a few years ago a noted preacher made the statement that a person who did not believe in foreign missions was not a Christian. He based his assertion on these words, "If any man have not the spirit of Christ he is none of his." Such words as "Other sheep I have which are not of this fold, them also I must bring," sank deep into the hearts of his disciples and bore fruit in the church he left. Very early in the Church's history the message, "Go preach; go teach all nations," was still fresh in the minds of the disciples, and we read, "They went everywhere preaching the word." History rings gloriously with the deeds of those devoted ones who all down through the ages have heard the call and responded, "Here am I, send me." But how deeply interested are you and I to-day? Is Paul's spirit ours? Do we say with him, "Woe is me if I preach not the gospel"?

In speaking of the work for the younger folks, even the very little children, my first and most pointed words must be directed not to the so-called workers among children, but to you mothers, aunts, yes, grandmothers, to all of you who in the home touch the lives of the children. No crosscut will avoid touching upon this important matter—home training. Are your lives in sympathy with the little ones? Yes, you say, I am glad to see them happy. I do my best to provide well for them. Is that the question above others? In the more vital matters of child nurture, in the expanding of their moral and spiritual natures, are you their examples and, as well, their confidential advisors? Do your lives come into close contact at just the point that will tell most effectively in life's perfect unfolding?

A young man is striving through hard work and careful study to acquire a certain business. I hear his father night after night after tea say, "Well, son, what have you been on to-day?" Then will follow a little confidential talk, in which the father makes the boy a friend on equal footing with himself in the world of business, and, all unconsciously to the son, he instills by wholesome counsel principles and methods and insight into character which will develop the boy into the well equipped man. Oh, that companionship, comradeship, with the example back of it of an unblemished character and a position of trust in the business world achieved through integrity and uprightness. Its moulding influence cannot be overestimated.



We want our children well equipped for life's tasks in the work-a-day world. Are we as careful that they be "thoroughly furnished to every good work"? I ask, do we in that other business of life—the character building of our children, the work of the Sunday school and other classes in the province of the church—do we keep as closely in touch in these vital matters as in the case of secular education? Does it, dear friends, mean to us all it should?

If your child comes home from day school with a perplexing problem, will you not with a little painstaking personal attention straighten out the tangles for her? Indeed you will. If that same child comes to you with the report of the mission band session and perchance a question that has arisen in her mind or one she has been asked to look up, are you as ready to enter heart and soul into solving such a problem and so emphasize and second the work that the patient, toiling leader has put in? Are we not too often ourselves ignorant of some of the simplest facts? Suppose your boy comes home with the story of the missionary who had a race on a bicycle with a lion. "Oh, it was great! He was a fine man. Tell me more about him, mamma." Can you tell the story of the devoted hero Pilkington? Will you make it your business, if you cannot, to get yourself into trim to further the good work of the leader.

The teacher has driven the entering wedge. Her work in the limited time at her command cannot be exhaustive. The boy with his question has opened still farther the way for you, dear mother, to bring home to him in such a way as to influence his life for good the lesson of that man's life. If your little girl comes home questioning why in some lands black is hung from the house where a girl baby is born, while in other lands there is great rejoicing because her advent means wealth to her father, are you prepared to enter into her questionings and show how blessed we are above many peoples and the obligations we are under to those less favored?

A mother said to me years ago that she was going to bring up her children on Kipling's *Jungle Books*. Pretty stories truly. Did she keep in line at the same time other jungle stories, and there are others, *In the Tiger's Jungle*, *In the Cobra's Den*, and the like, which would have furnished material for jungle stories to have inspired her children to nobler thinking, to gratitude for their own safe lives, and tender compassion for their brothers in need. Even the *Dayspring* occasionally furnishes allusions to a life queer enough, sad enough, wild enough, to suit any child's natural temperament, and to teach the gospel lesson withal. The study of foreign missions is an education in itself. Have you not found it so? Is not the geography of different lands, to say nothing of the manners and cus-

toms of their differing peoples, clearer in the minds of us adults who conduct our study intelligently with frequent recourse to maps and pictures?

We hear to-day on every hand of the brotherhood of man. It is surprisingly popular with our youth, and one side to this should be emphasized and just drilled into them. Do they feel the demand that this same brotherhood, so glibly acknowledged, imposes? Are they taught that to live as brothers means to be pitiful? St. Peter tells us so plainly. Are they willing to measure the strength of the bonds so easily accepted by the standard of the Apostle John "Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Are we teaching our dear ones to love not in word merely, but in deed and in truth? Is there a more potent factor in developing this unselfish love than the medium of foreign missions? Here is the lesson for us in the home to-day — Deut. iv : 9, "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, but teach them thy sons and thy sons' sons."

Now many helps in the way of books and leaflets and suggestions as to programs make the work far easier than even a few years ago. The experience of many successful workers is at your command. The Branch officers will be only too glad to lend suggestion, advice, and at times more practical aid. Then, dear friend, you who not have tried it, you cannot conceive the great happiness of coming closely into touch with young lives, of seeing them develop in the love of what is good and of good report, of being the humble instrument in God's hands of moulding these trusting children into a broader, nobler Christian manhood and womanhood.

Only be sure of yourself. Are you yourself awake to the vital need of teaching the young in this matter? Do you feel the love for the child nature that puts you into sympathetic relation with it? Children will be keenly alive to sincerity on your part and they will respond heartily to animated enthusiasm on part of the leader. Be energetic. Be willing to spend and be spent. Your cup will come back running over.

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## Our Daily Prayer in August

THE field of the Madura Mission comprises a district in which dwell 2,534,000 people, among whom no other mission board is at work, except for a small Lutheran chapel in the city of Madura, which cares for the few of that faith in the city. More than a hundred castes, each with divisions and subdivisions, live in the district, and this greatly increases the difficulty

of the work. Idolatry prevails in its rudest and most revolting form. The people demand instruction in the Bible, in morals, in character, in all ways of right living, and the mission sorely needs the means to advance and do the work for which it is organized.

The force now consists of 35 American missionaries, six of them single women, and 665 trained native workers. The churches number 37, and 19 of them are self-supporting. The membership is toward 6,000, and the average Sabbath attendance is more than 10,000, who gather in 352 congregations.

Mrs. Tracy superintends schools for Hindu girls, directs the work of the Bible women, and has organized and brought to high efficiency the circles of King's Daughters, which train the girls to carry on meetings and to reach others with the gospel.

Mrs. Herrick has oversight of the weekly meetings of the native Christian women, with care of day schools and distribution of prizes. Mrs. Hazen is detained in this country by delicate health.

Lack of physical strength hampers the activity of Mrs. Jeffery, yet she does much for the girls in the day and boarding schools, and she comes into touch with the women in the zenanas.

Mrs. Jones teaches in the theological seminary, at whose head her husband stands, and she also has classes for the wives of the students, fitting them to be more truly helpmeets. She also oversees the Bible women who go into the surrounding villages.

To say that Mrs. Wallace is the mother of five little children, two being twins, is to tell sufficiently what her main work must be. She opens her home, too, in many hospitable and helpful ways.

Mr. and Mrs. Banninga make the only missionary home in Melur, a city of 340,000 people, and she helps in schools and care of Bible women. Mrs. Perkins, who has a new little child, is associated with Miss Quickenden in the care of the boarding school.

The 87 Bible women reached last year 169,729 hearers, and had more than 3,000 under regular instruction, while the 376 native teachers enrolled almost 9,000 pupils. The three boarding schools here named are doing a most useful work, and are in sore need of increased appropriations. Their equipment is inadequate, their teaching force too small, and their space quite too limited; many who would be pupils being turned away for lack of room. The chance to make a little money do a great work is very plain in these schools. Who will help?

Mrs. Chandler, now in America on furlough, guides the meetings of native women, and gives much time to oversight of day schools. She has trans-



lated into Tamil books for children, a much needed work. To teach children to read when they have no suitable literature is a doubtful kindness, and more of such translating should be done.

The men's hospital, under care of Dr. Van Allen, treated about 21,000 patients last year, with 1,800 surgical cases. To many of these Mrs. Van Allen brought valuable help, food for the body and comfort to the fainting soul. She also guides the sewing society of the native women.

Mr. Miller is at the head of the high and normal school for boys, with a family of about four hundred. Mrs. Miller cares for the commissary department, no small task in that land of inefficient service, and looks out for the sick boys of whom there are always a number.

Miss Chandler is now in this country on furlough. Her work in Madura is the care of four schools for Hindu girls, and a share of the burden of the high and normal school for girls.

Dr. Parker, with Mlle. Cronier, her sympathetic and efficient assistant, has care of the woman's hospital where they treated last year 39,455 patients. They also visit many homes, and have a training class for nurses. In many cases a rich spiritual blessing follows Dr. Parker's medical treatment. Miss Root is detained here by delicate health. Miss Swift has charge of the Lucy Perry Noble Bible School, which trains women both in the Scriptures and in practical methods of teaching them to others. She also oversees their work in the city and surrounding villages. The sisters, the Misses Noyes, share the care of the high and normal school for girls, with more than 200 pupils now happily housed in Capron Hall.

Mrs. Elwood directs the Bible women and the girls' schools, and her fine knowledge of Tamil gives her great influence among the native women. Mrs. Vaughan gives much time to educational work, doing much to train the women in lace making and drawn work, while Mrs. Holton cares for the Bible women of the vicinity. The village and day schools number 193 with 5,872 pupils.

A letter from Mrs. Nelson on page 314 of our July number tells of the Ruth Norton School to which she has given most generously of her time and strength.

A view of the residence of Mrs. Hager gives an idea of the varied missionary activities in which she is interested. A building of four stories it is, the lower floor given to classrooms, kitchens, and two sleeping rooms, one for men and one for women; the second floor is the audience room of the church, seating about five hundred people; the third story is devoted to schoolrooms for boys and girls, while the home of Dr. Hager and his family occupies the fourth, so that Mrs. Hager is at the center of much missionary activity. This building was entirely erected by the Chinese, some of those in America sending funds to aid in the building.

## Suggestions for Auxiliary Meetings

TOPIC FOR OCTOBER

### INTRODUCTION TO CHRISTUS REDEMPTOR

THIS meeting may well be made largely a geography lesson and a good map is essential, the large wall map for fifty cents that is sold for this study being admirable. Let one give an account of the different races in Oceania, discriminating and enlarging on the book. Another may tell of the various routes now used in regular commerce, a third of the birds, another of the trees and flowers. A study of the coral insect and the different kinds of islands should be brief, but will help to give the needful setting. All this only as a background to bring out the needs and habits of the islanders and the heroism of those who have gone to live among them.

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## Book Notices

*Christus Redemptor.* An Outline Study of Christian Missions in the Islands of the Pacific. By Helen Barrett Montgomery. Paper, 30 cents net; cloth, 50 cents net. Postage, 5 cents.

To those who attended the Ecumenical Conference held in New York City in 1900, the author of *Christus Redemptor*, Mrs. Helen Barrett Montgomery, will be something more than a name.

At the woman's evening session held in that great auditorium, Carnegie Hall, and presided over by Mrs. J. L. Gracey, the educated Hindu woman, Lilivati Singh, carried the audience by storm by her eloquent address given in fluent and forceful English. The applause was tumultuous and insistent, and the only way it could be quieted was by Mrs. Gracey's announcement, "Miss Singh will now sing." One could not but pity the speaker who was to follow this brilliant example of what Christianity had done for one woman of India. But when Mrs. Montgomery mounted that dizzy platform, young, graceful, becomingly dressed, one felt that if her words were equal to her appearance she would soon win all hearts. And so she did. Her speech was full of wit, wisdom and winsomeness.

This sixth book of the Christus series bids fair to equal any of its predecessors in interest and circulation. The Committee announce in their Foreword that "more than a quarter of a million of the text-books have found their way into study classes and missionary societies."

We who know how this scheme of United Study originated with our beloved Home Secretary, Miss Child, and how happy she was to see its successful initiation, cannot but believe that her blessedness is now augmented by the knowledge that her thought has helped the increase of missionary information and enthusiasm.

*Christus Redemptor* is exceedingly well arranged. The "Suggestions, Topics and Questions" at the end of each chapter will be helpful in preparing programs. The quotations from the sayings of natives, and the writings of foreigners who have lived and worked amongst them, are pertinent and illuminating.

We are living in days when the islands of the Pacific are no longer, and will never again be, unknown and lonely spots in the midst of a wide waste of waters. They are in the main currents of commerce and politics, and in the Hawaiian Islands and the Philippines Americans have a special and personal interest. There is a good outline map, a full topical index, and a bibliography of standard works.

G. H. C.

## Sidelights from Periodicals

JAPAN.—*The World's Work* for June contains a most interesting account of "Japanese Women and the New Era" from the pen of Mary Crawford Fraser. Dr. De Forest, in *The Independent* for May 24, writes of "The Difference Between Japan and the United States," giving geographic reasons for many customs and conditions. Under the general title, "Soldiers of the Common Good," in *Everybody's Magazine* for July, is found an illustrated account of the "economic revolution" in Japan, the "victories of peace," and the present commercial outlook.

INDIA.—The June number of the same magazine deals with India.

AFRICA.—"Bridging the Gorge of the Zambesi" in *The World's Work* for June gives, with its excellent illustrations, an idea of the scenery of Africa and the engineering which is opening the dark continent to traffic. *Harper's* for June leads one "Through the African Wilderness," with Nevinson, the explorer, as guide.

SPAIN.—Two articles on this country are found in *The XIX Century* for June: "Spain Under the Saracens," and a more popular account entitled "The Joys of Spain."

TURKEY.—In *The North American Review* for June, Archibald R. Colquhoun writes of "Pan-Islam," while the July number of the same magazine contains an article on "The Relative Property Rights of Women in Mohammedan Countries."

CHINA.—In *The Century* for July a Presbyterian medical missionary at Peking writes of "China Reawakened"—"a miracle of national resurrection." Treating as he does, civic conditions, the education of boys and girls, freedom of the press, reforms of the penal code, etc., the account is most valuable.

*The North American Review* for July gives "Reasons for Continued Chinese Exclusion."

E. E. P.

## Annual Meeting of W. B. M.

THE Annual Meeting of the Woman's Board of Missions will be held in State Street Church, Portland, Maine, Wednesday and Thursday, November 14 and 15, 1906. A meeting for delegates will be held on Tuesday the 13th.

The ladies of Portland will be happy to entertain delegates appointed by Branches and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names, stating what they represent, to Miss Jean L. Crie, 79 State Street, Portland, before October 8. Any wishing to secure accommodations at their own expense may also apply to Miss Crie.

The usual reduction in railroad rates on the certificate plan is expected.

## Woman's Board of Missions

Receipts from May 18 to June 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor, Me. Bangor, First Ch., Aux., 15.50; Calais, Aux., 13,	28 50
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Aux., 5; Auburn, High St. Ch., Aux., 20, M. B., 20; Augusta, Aux., 23.44; Bath, Central Ch., 2.50, S. S., 10; Brunswick, Aux., 45.50; Gardiner, Aux., 10.50; Gorham, Coll. at Annual Meeting, 21.60, Aux., 3.75; Portland, High St. Ch., Aux., 15, M. C., 19.01, S. S., 30, Mrs. W. H. Fenn, 150, Second Parish Ch., Aux., 2, State St. Ch., Aux., 2, Prim. S. S., 38 cts., Mrs. Edith A. Fillmore (to const. herself L. M.) 25, St. Lawrence Ch., Aux. (Th. Off., 20.22), 22.47; South Paris, Aux. 3; Woodfords, Aux. (50 of wh. to const. L. M.'s Mrs. Anna F. Chapman, Mrs. Mary E. Fox), 54.50, Little Twigs, 10, C. E. Soc., 5. Less expenses, 19.90	480 75
Total,	509 25

### NEW HAMPSHIRE.

<i>Nashua</i> —Member of Class of '97, Wellesley College,	4 00
<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Concord, Aux., 22, Kimball Circle K. D., 10, Mrs. Stella J. Holmes, 40 cts.; Exeter, Aux., 7; Farmington, Aux., 15.12; Jaffrey, East, Aux., 19.10; Newport, Newport Workers, 50; Warner, Aux., 4; Webster, Aux., 17.47, Mrs. J. H. Bliss, 5,	150 09
Total,	154 09

### VERMONT.

<i>Vermont Branch.</i> —Mrs. C. H. Stevens, Treas., St. Johnsbury. Barre, Aux. (17.40 of wh. with prev. contri. to const. L. M. Mrs. K. W. Morse, 27.49; Barton, Aux., 14.60; Burlington, First Ch., Aux., 40; Hartford, Aux., 20; Johnson, Aux., 11.50; Newport, Aux., 5; St. Johnsbury, North Ch., Aux., 7.72, South Ch., Aux., 5.09, Search Light Club, 22.67; Waitsfield, Aux., 5,	159 07
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### MASSACHUSETTS.

A Friend, 25; A Friend, 1,	26 00
<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., Reading. Andover, Seminary Ch., Aux., Easter Off., 43.40, Carolyn C. R., 2; Ballardvale, Jr. C. E. Soc., 4; Malden, Aux., Mrs. Anna E. Pierce, 100; Medford, Mystic Ch., C. R., 4.50; Melrose, Aux., Easter Off., 40; Woburn, First Ch., Woburn Workers, 5,	198 90
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas., East Orleans. East Falmouth, Aux.,	3 50
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Two Friends in Berkshire, 250; Adams, Aux., 58; Canaan Four Corners, Aux., 17, Fetna Circle and Jr. C. E. Soc., 15; Dalton, A Friend, 200, Senior Aux., 148.62, Great Barrington, Jr. C. E. Soc., 5.35; Hinsdale, Aux., 14.76; Housatonic, Aux. (Len. Off., 6.50), 16 85, C. R., 12.80; Interlaken, Aux., 31; Lee, 25; Cong. S. S., Prim. Class, 5, Miss Robbins and Jr. Classes, 5, Jr. C. E. Soc., 18.30, Second Ch., Aux., 123.47; Lenox, Aux., 33.50;	



North Adams, Aux., 71.65, C. R., 12.03,  
Peru, Top Twig, 6; Pittsfield, First Ch.,  
Aux., 78, Memorial Aux., 55, Coral  
Workers, 25, South Ch., Aux., 38.06, For-  
eign Herald, 5; Stockbridge, Aux.,  
8.60; West Stockbridge, Aux. (Easter  
Off., 7), 22. Less expenses, 23.73, 1,277 26  
*Brockton*.—Off. at Semi-Annual Meeting, 36 20  
*Cambridge*.—Friends, through Mrs. E. C.  
Moore, 3 00

*Essex North Branch*.—Mrs. Wallace L.  
Kimball, Treas., Bradford. Newbury-  
port, Aux., 5 00

*Essex South Branch*.—Miss Nannie L.  
Odell, Treas., 23 Washington St., Bever-  
ly. Beverly, Washington St. Ch., Len.  
Off., 3; Danvers, First Ch., Aux. (Len.  
Off., 5), 11, Mission Study Class, 20;  
Gloucester, Miss Martha N. Brooks, 5;  
Hamilton, Aux., 10; Lynn, Central Ch.,  
Aux. (4.65 with 75.79 sent in May for  
Memorial to Mrs. W. F. Hill, of wh. 75  
to const. L. M.'s Miss Bertha Chisley,  
Mrs. Florence Parker Drown, Miss Lu-  
cile Phillips), 16.65, First Ch., Aux., Len.  
Off., 30; Middleton, Aux., Len. Off.,  
5.25; Peabody, Aux., 170; Salem, Taber-  
nacle Ch., Y. W. Aux., Len. Off., 15.84,  
Pro Christo Soc., 10; Swampscott, Aux.,  
Len. Off., 20.07, 316 81

*Franklin Co. Branch*.—Miss Lucy A. Spar-  
hawk, Treas., 18 Congress St., Green-  
field. Greenfield, Aux., 14 27

*Hampshire Co. Branch*.—Miss Harriet  
J. Kneeland, Treas., 8 Paradise Road,  
Northampton. Amherst, Aux., 1, Prim.  
S. S., 15; Belchertown, Aux., 5; Ches-  
terfield, Aux., 17; Florence, Aux., 50;  
Northampton, Edwards Ch., Aux., 20.60;  
Williamsburg, 50, 158 60

*Correction*.—Amherst, Aux., May contri.  
to const. L. M. Mrs. Nettie G. Elder, in  
place of Mrs. Martha G. Olds, as re-  
ported in JULY LIFE AND LIGHT.

*Middlesex Branch*.—Miss Mary E. Good-  
now, Treas., South Sudbury. Hollis-  
ton, Aux., 50; Hudson, Aux., 20; Lin-  
coln, Coll. at Semi-annual Meeting, 7,  
Aux., 10; Milford, Ladies' Benev. Soc.,  
36; Southboro, Aux., 15; South Fram-  
ingham, Y. W. Guild, 10; Wellesley,  
Mrs. E. N. Horton, through her daugh-  
ter, Miss Mary E. Horton, 100, Welles-  
ley College, Y. W. C. A., 60, 308 00

*Norfolk and Pilgrim Branch*.—Miss Abbie  
L. Loud, Treas., Lock Box 53, Wey-  
mouth. Brockton, First Ch., Aux., 30;  
Campello, Aux. (Len. Off., 11.55), 71.55,  
Jr. Dept. S. S., 25.50; Holbrook, Loving  
Service Cir. K. D., 10; Stoughton, Aux.,  
Len. Off., 6.38; Whitman, "In His  
Name," 1; Wollaston, Prim. Dept. S.  
S., 10, 154 43

*Old Colony Branch*.—Miss Frances J.  
Runnels, Treas., 166 Highland Ave., Fall  
River. West Wareham, Miss Julia R.  
Morse, 39 60

*South Hadley*.—Mt. Holyoke College, Y.  
W. C. A., 50 00

*Springfield Branch*.—Mrs. Mary H. Mitch-  
ell, Treas., 1078 Worthington St., Spring-  
field. Chicopee, Third Ch., Aux., 21;  
Feeding Hills, C. E. Soc., 5; Holyoke,  
First Ch., Aux. (Len. Off., 11.80) (50 of  
wh. to const. L. M.'s Mrs. C. H. Taber,  
Mrs. James W. Sinclair), 93.23, Second  
Ch., Aux., 28.21; Springfield, First Ch.,

Opportunity Seekers (prev. contri. to  
const. L. M.'s Miss Anna L. Johnson,  
Miss Clara L. Knight, Miss Mary C.  
Ladd, Miss Harriet B. Lane), Hope Ch.,  
Aux. (to const. L. M. Mrs. Charles Dal-  
ton), 25, Olivet Ch., Aux., 28, South Ch.,  
Aux., Mrs. A. H. Hovey, 25, 225 44

*Suffolk Branch*.—Miss Lucy K. Hawes,  
Treas., 27 River St., Cambridge. Au-  
burndale, Aux., 8.50; Boston, Central  
Ch., Aux., 25, Mt. Vernon Ch., Aux., 13,  
Shawmut Ch., Aux., 11.50, C. E. Soc., 5,  
Union Ch., Aux., 25, Y. L. Aux., 50,  
Girls' Endeav. Band, 1; Brighton, Aux.,  
154.58, Jr. C. E. Soc., 5; Brookline, Ley-  
den Ch., Beacon Lights, 15.56; Cam-  
bridge, Coll. at Annual Meeting, 50,  
First Ch., Aux., 187.65, C. R., 27, Shep-  
ard Guild, 15, Prospect St. Ch., C. R.,  
8.43; Chelsea, Central Ch., Women  
Workers, 55; Dorchester, Second Ch.,  
Aux., Len. Off., 55, Y. L. M. S., 100, Go  
Forth M. B., 2; Everett, First Ch., Aux.,  
70.74; Hyde Park, Aux., 77.21, S. S.,  
22.05; Mansfield, Aux., Len. Off., 8.60;  
Medfield, Aux. (of wh. Len. Off., 3, and  
Memorial to Mrs. Johnson by Mrs. G.  
W. Lawton, 2), 10.15; Neponset, Trinity  
Ch., Stone Aux. (Len. Off., 23.05), 31.05;  
Newton, First Ch., Aux., 60; Newton  
Centre, First Ch., Maria B. Farber M.  
S., 13; Newton Highlands, Aux., 14.18;  
Roslindale, Prim. Dept. S. S., 18.40;  
Roxbury, Eliot Ch., Aux., 41, Walnut  
Ave. Ch., Aux. (add'l Len. Off., 1), 25, Y. L.  
M. S., 50, Intermed. C. E. Soc., 10, Jr. C.  
E. Soc., 15; Somerville, A Friend, 34.20,  
Day St. Ch., Aux., 10, Franklin St. Ch.,  
Jr. C. E. Soc., 10, Prospect Hill Ch.,  
23.50; Waltham, First Ch., Aux. (C. R.,  
9.50), 45; Wellesley Hills, Shadow Club,  
20; West Newton, C. R., 9.41; West  
Roxbury, Dorchester Village, 66, South  
Evan. Ch., Sunshine Aux., 11.50, 1,510 21  
*Whitman*.—"In His Name," 3 00

*Worcester Co. Branch*.—Mrs. Theodore H.  
Nye, Treas., 15 Berkshire St., Worcester.  
Clinton, Pro Christo Bible Class, 7.20;  
Warren, Aux., 5; Winchendon, Aux.,  
18; Worcester, Old South Ch., Aux., 20,  
Plymouth Ch., Aux., 15, C. R., 6, Union  
Ch., Aux., 75, Mission Study Class, 2, 148 20

Total, 4,478 42

#### LEGACY.

*Springfield*.—Mrs. Harriet D. Bartlett,  
add'l, by Lewis B. Wright, Trustee, 137 50

#### RHODE ISLAND.

*Rhode Island Branch*.—Mrs. Clara J.  
Barnfield, Treas., 99 Summit St., Paw-  
tucket. Bristol, First Cong. Ch., Aux.,  
89.51; Providence, Elmwood Temple, C.  
E. Soc., 10, Free Evan. Ch., Aux., 26.50,  
Pilgrim Ch., C. R., 8.35, Plymouth Ch.,  
Dan. of Cov. (Len. Off., 6.25), 44.25;  
Saylesville, A Gift, 25; Woonsocket,  
Globe Ch., Ladies' Union, 45, 248 61

#### CONNECTICUT.

*Eastern Conn. Branch*.—Miss Anna C.  
Learned, Treas., 255 Hempstead St.,  
New London. Bozrah, Aux., 10.59;

Brooklyn, Aux., 18.01; Central Village, Aux., 7.50; Colchester, Aux. (Easter Off., 7) (50 of wh. to const. L. M's Miss Ella Cragin, Mrs. S. N. Morgan, 58, Boys' M. B., 5.10, C. R., 2.10; Franklin, C. E. Soc., 1; Greenville, Aux., 34; Hampton, C. E. Soc., 5; Hanover, Aux., 14; Jewett City, Aux. (in part Easter Off.), 13.25; New London, First Ch. Aux. (Easter Off., 8.75), 52.85, C. E. Soc., 8.46, Second Ch., Aux., 11.53, C. R., 13.58, C. E. Soc., 5; North Woodstock, Aux. (of wh. the Misses Bishop, 10), 21.70; Norwich, Broadway Ch., Aux., 580, C. R., 6.40, First Ch., C. R., 2, Light Bearers, 2.85, C. E. Soc., 2, Park Ch., Aux. (of wh. A Friend, 25), 200.55, C. R., 6.99, Prim. S. S., 3.82, Jr. M. B., 1.35, Second Ch., Aux., 72, Thistle-down M. C., 32.95, Jr. Thistle-down M. C., 5, C. R., 3.35; Plainfield, C. E. Soc., 2.50; Preston City, Aux., 12; Stonington, First Ch., add'l Easter Off., 3.50; Taftville, Aux. (25 of wh. to const. L. M. Mrs. Joseph Robinson), 34.75, Jr. C. E. Soc., 3; Voluntown and Sterling, Aux., 8.50; Wauregan, Aux. (to const. L. M. Mrs. Henry Leavens), 25; Woodstock, Aux., Easter Off., 10, Pansy Band, 5, 1,305 18

**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Bristol, Aux., 44.54; Burnside, Aux., 5; Hartford, Asylum Hill Ch., Mission Club, 40, Jr. Circle, 13.65, First Ch., Prim. S. S., 6, Fourth Ch., Prim. S. S., 2; Somers, Prim. S. S., 1; South Windsor, Prim. S. S., 2; Terryville, Aux., 40; Tolland, Aux., 7.50; Windsor Locks, Aux., 58.42, 219 11

**New Haven Branch.**—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Interest on Hume and Montgomery Funds, 139.85; Ansonia, Aux., 28; Bethany, Aux., 4; Bridgeport, Olivet Ch., B. M. Band, 10, Park St. Ch., Fullerton Memo. Circle, 175, West End Ch., Aux. (to const. L. M's Mrs. Robert McKee, Mrs. Catharine A. Morehouse), 50; Canaan, Aux., 10; Centerbrook, Aux., 22; Chester, Aux., 4; Clinton, Aux., 5; Cromwell, Aux., 71.60; Deep River, Aux., 4; Derby, First Ch., Aux., 41.55, Second Ch., Aux., 25; Durham, C. R., 3.69, Prim. S. S., 2; East Haddam, Aux., 7; East Hampton, Aux., 40.27, Friends, 7.75; East Haven, Aux. (100 of wh. to const. L. M's Mrs. Donald MacDonald, Mrs. Albert Page, Mrs. Clifford Street, Mrs. Gilbert Van Sickels), 118; Ellsworth, Aux., 25; Essex, Aux. (50 of wh. to const. L. M's Mrs. Edwin T. Pratt, Mrs. Frances J. Tiffany), 51.50, Friends, 7; Fairfield, Friends, 10; Guilford, Third Ch., Aux., 2.50; Haddam, Aux., 2; Harwinton, Aux., 17; Higganum, Aux., 4; Ivoryton, Aux., 31; Kent, Aux., 200; Killingworth, Aux., 4.15; Meriden, First Ch., Aux., 3.50; Middlebury, Aux., 27, Willing Minds, 5 (both with prev. contri. to const. L. M's Mrs. Bessie W. Bronson, Mrs. Julia S. Little); Middlefield, Friends, 15; Middle Haddam, Aux., 2; Middletown, First Ch., Aux., 68.63, Gleaners, 45, South Ch., Aux., 25; Milton, Aux., 10; New Canaan, Aux. (with prev. contri. to const. L. M. Mrs. Frank B. Hoyt); New Haven, Center

Ch., Aux., 3.50, Church of the Redeemer, 10, Grand Ave. Ch. (with prev. contri. to const. L. M. Mrs. Ernest E. Ball), Howard Ave. Ch., Aux., 36, Humphrey St. Ch., Aux., 84.72, United Ch., Aux. (175 of wh. to const. L. M's Mrs. N. S. Bronson, Mrs. C. E. Curtis, Mrs. H. S. De Forest, Mrs. G. S. Dickerman, Mrs. W. H. Metcalf, Miss Jennie P. Payne, Mrs. C. E. P. Sanford), 480; Montgomery, Aux. (with prev. contri. to const. L. M. Mrs. Laurens Lenox), Circle of Eight, 33.50; North Branford, Aux., 25; North Haven, Aux., 37; North Stamford, Aux., 6; Norwalk, Aux., 15; Portland, Jr. Builders, 5; Saybrook, Aux., 5; Seymour, Aux., 15; Sharon, Aux., 106; Stamford, Aux., 32.03; Wallingford, Aux., 30; Waterbury, Second Ch., G. T. (25 of wh. to const. L. M. Miss Jennie M. Patchen), 40; Westbrook, Aux., 3; Westchester, Aux., 1; Westville, Aux., 1, 2,292 74

Total, 3,817 03

## PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C., Washington, First Ch., Mission Club, 53, Lincoln Temple, Aux., 20, Jr. C. E. Soc., 4; N. J., East Orange, First Ch., Twinkling Stars, 9.93, Lydia Guild, 7.63; Jersey City, Happy Workers for Jesus M. B., 15; Montclair, Y. W. Aux., 171.75; Newark, Belleville Ave. Ch., M. B., 15; Nutley, Aux., 32.25, Sunshine Club, 10; Upper Montclair, Y. W. Aux., 95, Howard Bliss M. B., 25; Verona, Aux., 1.25, 459 81

## MARYLAND.

**Baltimore.**—Associate Cong. Ch., C. E. Soc., 37 50

## NEW JERSEY.

**Lakewood.**—New York Wheaton Club, 50 00

## NORTH CAROLINA.

A Friend, 1 22

## GEORGIA.

**Atlanta.**—Atlanta Univ. Ch. of Christ, 22, C. E. Soc., 8, 30 00

## CANADA.

**Toronto.**—Canada Cong. W. B. M., 833 65

Total, 10,778 65

Donations, 10,545 15  
Specials, 233 50  
Legacies, 137 50

Total, 10,916 15

## TOTAL FROM OCT. 18, 1905 TO JUNE 18, 1906.

Donations, 72,556 81  
Specials, 2,886 90  
Legacies, 26,436 30

Total, \$101,880 01

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Letter of sympathy written by scholars in Brousa School, Turkey, to the President of the Woman's Board of the Pacific after the earthquake, April 18, 1906:—

BROUSA, TURKEY, May 9, 1906.

DEAR MADAM: We were shocked to get the sad news that yesterday's mail brought us and to learn that some of our generous friends who help us so kindly are in the same city. We have read the great loss of life, still we hope our friends are safe. We had never heard of such a totally destroyed city before and of course our imagination is not strong enough to understand the condition of the unfortunate inhabitants. We trust God, who has helped them until now, will enable them to recover from this misfortune and to carry on their helpful work again. Trusting that our sincere prayers will soon be answered by our Heavenly Father, who does everything for the good of his children, we remain yours in deep sympathy.

(Signed by members of the Senior Class.)

A similar note came from the members of the fifth form.

Miss Annie Allen writes from Brousa:—

*Saturday.*—Recently we went with Dr. Barnum to the village of Yinege to spend the Sabbath. The journey in a carriage took five and a half hours, including an hour's stop at noon. The road was good, the weather fine; the green wheat fields were perfectly beautiful in their fresh green dress, here and there were patches of brilliant red poppies, and along the roadside bloomed every variety of flower.

Sunday morning Dr. Barnum preached, and we had present about one hundred and seventy people. I always enjoy seeing a village congregation come into church. The people are so honest looking and simple in their unique dress, often of brilliant colors. One boy had on a bright yellow shirt, and a vest which was royal purple velvet in front and gorgeous blue



behind. He had on no coat, brown pants and a scarlet girdle finished his outfit.

After the sermon, I had a meeting with the women. In the afternoon we walked to the village of Jeragh, an hour's distance. Here I called at the house of our girls (we have five from this village). A former member of the Kaya Bashe School went around with me. I was much pleased with her ladylike manner and neat dress, and I thought after all, with all the discouragement we go through now while the girls are in training, it does pay. My meeting with the women I enjoyed very much. The women were so responsive. Several Gregorian women were in, among them the mother of one of our girls, who never has come to the chapel before to a prayer meeting.

Monday we went to see the bath which the pastor was the means of building. The income of it is used for the church. It is a neat little bath and a great blessing to these village people. In the center is a large stone basin with a fountain on which is engraved "The gift of Mr. and Mrs. Baldwin, missionaries," in Armenian.

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#### CHINA

Mrs. G. H. Hubbard tells of Station Classes at Pagoda Anchorage :—

Two women in one station class were so eager to study that they brought their own food to the chapel and stayed there right along. One lived at another village, too far away to walk back and forth; the other was a poor widow who has almost no relatives, and earns a scanty living by weaving the common tape used by the natives. Her heart was so weighed down by her various sorrows that she turned her mind to the study of the "Western religion," being assured by a friend who is herself a Christian that such study would prove a balm to her wounded spirit. Both these women made good progress in their studies; the second one became a Christian, and has since entered the woman's school, where her bright face and active mind give promise that "it is worth while."

Long-seu was a place that we newly opened and put a woman there to make the first attempt at teaching. But the place is largely occupied by Tartars, who are not on good terms with other residents of the village, and they hate the foreign religion. So before long they began to make trouble at the rented schoolroom, broke up the tables and chairs, and in various ways frightening the women and cooling off their eagerness for study.

At Tang-tau the Bible woman went to the home of the leading Christian and taught several women in their own quarters. They were not used to



going out on the street, besides were tied by small babies at home, so objected to going to chapel every day, but seemed glad to learn at home. The teacher had evidently done faithful work, so that in a few weeks they had finished the primer and were reading in the catechism. Examination showed that they had a creditable knowledge of the fundamental principles of Christianity, so far as they had read, and they were pleased to keep on with their study.

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## Clippings

NATIVE Christians of the Cannibal Islands—for the Solomon Islands in Melanesia surely deserve that name—are active in foreign mission work. Fourteen men from Florida Island are missionaries in Guadalcanar, Mala and Raga. The people of Savo Island have now asked for teachers, and four more volunteers from Florida are to go to that field.

A MISSIONARY in Ceylon says that the giving of the tithe has been so carefully taught there, not as a duty merely, but as a privilege, that the average of giving is much higher than that of Christians at home. In Jaffna, when the girls at school measure out the rice for the day, a certain proportion is set aside for the Lord. As the girls pass into their own homes they teach their little ones to put aside for the Lord a handful of rice. This daily handful from the Christian families (aside from the tenth), supports mission work on the surrounding islands.

EGYPT. — The report of the United Presbyterian Mission tells us that in one congregation over fifty persons have been received and many more have applied for church membership. Over 800 men were received last year on profession. More than 3,000 Muslim children are in our schools and nine Muslim were baptized in profession of their faith in Jesus as their Saviour.

THE son of a Mohammedan Afghan robber chief has left his father's castle, crossed the frontier, and made public profession of faith in Jesus Christ at the C. M. S. Mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is to-day, trying hard to be humble, gentle and Christ-like. He is therefore within reach of the prayers of Christians.

THE Dowager Empress of China has given six thousand eight hundred dollars (\$6,800) to a medical college at Pekin, China.

IN 1872 there were only nine baptized native Christians in Japan; now there are more than 50,000, who contributed last year over \$100,000 to the cause of the church.

THE most generous church in America consists of 120 Kiowa Indians in Oklahoma whose gift to missions last year was \$1,066.

TIBET. — Thirteen foreign missionaries now reside on or near the borders of Tibet, and they report 14 baptisms and 41 professed conversions during the past year. The offerings of the natives averaged more than five dollars per member.

CANADA. — Our neighbor on the north has an immigration problem as well as we. In the year 1905 no less than 144,600 immigrants entered the country, a third of them coming from Southeastern Europe. Many Galicians have settled in Saskatchewan and a most interesting movement is going on among them. Born into the Greek Catholic Church, they are now forming an Independent Greek Church free from control of priest or patriarch and 25,000 are already adherents to this.

BIBLES. — The British and Foreign Bible Society sent out nearly 6,000,000 Bibles last year. In Johannesburg, South Africa, purchasers asked for 53 different translations and only one, an Icelander, was disappointed. The Bible has already been translated into every language of the Mohammedan world, while the Koran speaks only to those speaking Arabic, one fourth of the Moslem believers.

AUSTRIA. — A friend in Scotland has given to Dr. A. W. Clark, of the A. B. C. F. M., \$60,000 to erect a mission building in Prague.

A HINDU trader once asked a native Christian, "What medicine do you put on your face to make it shine so?" He answered, "I don't put anything on." "Yes, you do. All you Christians do. I have seen it in Agra, and I've seen it in Surat and Bombay." The Christian laughed, and his happy face shone the more as he said: "Yes, I'll tell you the medicine; it is happiness of heart."

IT seems as though India was fast going down into the valley of the shadow of death again. It is painful to go out onto the street or tarry any place in the town, for everywhere outside we hear, "I am hungry." "I am dying of hunger." The price of foodstuff is so high. We know that hidden out in the villages are all kinds of suffering. The voices of these sufferers will not carry far. By the roadsides, far inland, under trees and in tiny huts they will die uncomforted. It makes me have a kind of nightmare feeling.

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## A Visit to the Schools of Marash, Turkey

BY MISS MAY WELPTON

If you will just use you eyes I will take you to some classes and about the city a little, so you may "see for yourselves" what some girls this side the sea are doing. Wear your rubber coats and boots, for it is a rainy Monday morning and there are no walks of brick or board nor stone pavements, except some very rude ones in places. This is the market through which we pass, with its little open shops on either side of the street. See the dishes of raisins, nuts, cheese made from goat's milk, fat from the sheep's tail and little flat, round "breads" ready for sale. You asked what that little boy called out to us as we passed. Oh, nothing, except "Hat wearer is coming." One more corner, one more very muddy street—here we are at the Second Church. Yes, all this building into which we go is quite new. Here we have about 230 children in school. The rooms are not large enough now. Is this the first time you have seen a whole school of children sitting on the floor? Some have little mats made of cotton cloth to sit on. Ragged? Yes, many of them, and dirty, too. Ages? From five to fourteen. These oldest are so very slow and dull, they must still be in classes with the little ones.

These are the teachers—our girls—Oriort, Seroon, Mable and Mary. See these fifty tiny tots? Do you wonder they are not better taught, when in the whole room there are but three slates? They have no paper nor pencils to work with, no blocks, nothing except a primer, and each child does not even own a primer. Chalk is gone, too, and Mary says she does not know where they will get more. None for sale in the city.

We leave them to do the best they can, and go upstairs to school where girls prepare to come to our own school. Want to hear them sing? "Hosh Chichek der aghai bene sever," etc. They say, "The pretty flower says the tree loves me." Now they are singing, from the staff, a song as the teacher points to the lines and spaces. Soon she will ask them to try to write on the staff a line of a new song they are learning, but of which they have not yet seen the music. They all love to sing, and nothing grieves a girl much more seriously than to be told she is not to be a member of the glee club, choir or any other "public singing body."

We should visit the schools of the First and Third Churches also, but must get back to the college for an English lesson. Back to the school where we have plenty of chalk, every girl has a pencil, and where we furnish paper for class work, where there are seats with arms on which to write (made here, but good), and where we have the books, and large pictures of the Alge's method for teaching English. A very striking contrast to the struggling school we have just left. That school has not the good W. B. M. I. back of it. In this English class there are three Gregorian girls who are all very eager to learn. Three little girls from the village of Albustan, too, who have not had very good preparation. Another village girl from Kharni comes in to listen, but cannot understand much nor recite. She has to be taught separately by a junior. They will say, "She has a flower in has hand," and *vice versa*. A distinction of gender is far too fine a distinction for them yet. Another mistake you will hear several times during the lesson is, "He is eats," "is walks," etc.

Now will you go to room No. 1 to hear the freshman singing class for twenty minutes? They are trying to learn to sing at sight in any of the major keys. Just stay in this room for the next period, and hear Miss Blakely's senior class in psychology. No lesson in school calls out more discussion and enthusiastic interest than this. The girls are getting many practical ideas for their teaching. And after psychology go with Miss Blakely to her class on pedagogy for the sophomores. We give a certificate to all who finish the sophomore year, which is virtually a statement that they are prepared to teach, so we have some training work in that class.

Would you not like to go with me to dinner with the girls? It is their lunch, however. We have dinner at noon at Miss Salmond's. The girls' food to-day is olives and bread. Olives! you exclaim; thought yours was a poor missionary school, where few girls pay full board at even the very small price of twenty-two dollars a year. Wait till you see the olives. Do not expect big Queen olives with cracked ice, please, in a dainty china dish. Sit down with us. See the big porcelain bowl with those little, black,



seedless things. Those are olives, friends, though you will never guess it from the taste. Try them; you will like them very much after a few trials.

Will you go now out in the yard? Did you ever see college girls walking about the campus on stilts? Our girls have just learned from the Macallum children what fun can be had with stilts, so you will see seniors and preparatories taking turns. The bell rings, and we go to an organ lesson. Following it is the junior class "singing teachers' training lesson."

For the last period I will leave you in the science room, with its row of cheery south windows, to hear Miss Gordon's class in biology. It is interesting to see how the girls' eyes are opened to better appreciation of nature after they have the term in biology. While you listen to this recitation, which is in English, I will have a lesson in Turkish. Am working on a paper for our educational club on the subject, "Aim, Value, and Methods of School Music." This club meets once a month, and is proving a great help to the teachers.

After supper, you will see the "house girls" all gathered in the dining room for evening prayers. Bring your English Bibles so you can look up the verses, and you will know our subject if you do not understand Turkish. To-night it is the topic Salvation, chosen because in this last week everybody has been thinking about that matter personally. A Mr. Franson has been with us holding special meetings. There has been no excitement, but crowds of people have filled the church, and there have been many conversions. One Sunday there was a large meeting for women, another for men, and another for young people especially. It was a real decision day for many.

Had you been there Sunday you could have attended an Armenian Christian Endeavor Society. All girls and young women. There are no gatherings of that kind for young men and young women together here. As you know, the Oriental customs do not admit of freedom of social life between men and women as we understand it in America. You want to help this Endeavor Society some way? I am so pleased to have you say so, for I've been wishing for just such an offer. We are trying in our society to use the United Society Prayer Meeting topics, only we begin March 4 with the topic for the January Consecration meeting. If some of you would send us your *Endeavor Worlds* after you have used them, we could often cut out bits for the timid members, and let them translate them into Turkish for our meetings. A package of papers sent as follows would reach me: Address, Marash, Turkey in Asia; but cut out objectionable things before mailing. Our society sent a few piasters (four cent pieces) for the F. E. Clark memorial. One member, a partially blind girl, gave a very common

silver pin to be sold for the fund. The pin was worth only a few cents, but represented her little all. She "gave till she felt it." To-morrow morning before you start on horseback for your journey to the coast, you will surely want to go to the school morning chapel, where you will see our more than ninety pupils gathered together.

Have any of your societies ever thought of undertaking to support a teacher in our school at about \$4.40 to \$8.80 a month salary? Or a student who, if boarding in the family, requires for the year \$26.40? The W. B. M. I. would heartily appreciate your taking up such work, I'm sure. The money would go through the Board as part of the regular work. Or little sums sent them to help furnish us with text-books, add a new book to the library for which they give us money every year. Would you like to feel that you are helping some very poor girls in another way? A most helpful thing is a box of clothing; especially jackets which are no longer quite serviceable in America but have warmth and wear to recommend them where style is unnecessary. You might have a "Cable Society" for 1906, and send your partly worn, old-fashioned coats, shirt waists, etc., to some one person who would pack them and send to Boston for us. Large, brightly colored pictures and cards, the numbers from old calendars, the dolls you no longer care to play with, the scrap books and children's story books you have outgrown could be put into that box.

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## Letters from Our Missionaries

January, 1906, Miss Gertrude Wyckoff, Pang-Chuang, China, writes:—

I AM just going to give you a little bit out of one or two lives, which came into the close of one of my days last week. The school work of my class in training for Christian work was finished for the day. A knock at the door and a young married girl came in. Before the Boxer troubles she had been in the girls' school for a year or two. Her home circumstances were unpleasant in that her own mother was dead and the present mother was very unkind to her. During the year 1900 she was married into a nominally Christian home, but her own disposition and that of the new relations did not fit in very well, and, moreover, she found no relief in getting away from her mother-in-law's home, even for a time, because she was not welcome in her own home. It was a great pleasure to her to come to this class and study for two months. She had not been a Christian in spirit, words, or deeds. For this, one can but be sorry, though her provocation is great. I fear that she often feels that it would be better to end her

life than to be where she is, and feel unable to meet and overcome her temptations. She began: "I just want to read all the time. I feel that I have the Spirit in my heart now, but I know that he cannot stay with me after I go home. I thought that if I only could read more until I knew more, I would be able to live at home and not commit sin." (She meant not to live so continually in sin.) Thus eagerly and ignorantly such a one desires to live as she ought.

After this short visit I went over to the hospital to one of the wards where a sick man lies on his bed, patiently enduring his shut-in life. He and his mother, who cares for him, have been here for over a year, with little interruption. At first his trouble (tuberculosis) yielded to treatment, but last summer the fourth operation was performed, and it became evident as the days went by that no cure was possible. He has not been up since. The family is poor and in order to give them the benefit of medical attendance, the doctors have kept them here. It has been such a pleasure to help them, for when they came they were heathen—now both mother and son rejoice in a Saviour, and have hope of a life beyond. Mr. Ts'ao has been most interested in the truth, and has received it so simply and beautifully into his heart, that it is a part of him. The object of my visit was to put up in his room a list of prayer topics, sent by Mrs. Smith, that he might have part in the "Ministry of Intercession" for individuals who had given up sin, for workers in God's Kingdom, and for his church. As I knocked at the door I heard sobs and a stifled sound as I was invited into the room. The mother dried her tears, simply saying that they were thinking about their condition as they came to the (Chinese) New Year season, her son still being too weak to get up. Then the son began to tell how God had answered his prayers. The first instance was before Christmas, when one day he was candy hungry. He thought that he was being so kindly supported and cared for by the doctors—how should he get candy. Still he asked God to cause some of the people in the "foreign houses" to send him some. Sure enough, on Christmas Day, a bundle of what he so much wanted was sent in. He went on to say "I have very much wanted to enter the church on confession of my faith. I wondered, too, what the Communion (the elements) was. I longed to partake of them, but not having been examined and received, I could not. After the last 'general meeting' Mr. Stanley sent over that which was left of the bread, and at last I tasted it. I wondered if it was wrong to take it, and asked the Lord to forgive me if it was, but my heart was so full of peace and joy."

His story was so pathetic and showed such an eagerness to become one of "His flock" in spite of a degree of ignorance mingled with knowledge, that I promised to consult about a special service for receiving him into the church. His faith is sweetly manifested in so many ways. I think no one would doubt his fitness to be baptized, and he may not last much longer.



Another day he told me how he fasted for Mrs. Smith and her work once each week, and also once a week for the doctors. When he heard there was trouble in my training class which made my heart sad he fasted for me and them. His mother added that on those days he seemed to have unusual strength. This illustrates the sphere of the hospital and its saving work.

From Mr. Ts'ao's room I went to the ward where is Mr. He. This patient has suffered a number of years from a running sore (tubercular) on his foot, which has sapped away his strength, and this, together with the extreme poverty of the family, has made his case most pitiful. There seemed no other way than to amputate his foot. This was done and the operation successful. One day I suggested to my station or training class that we should follow the prayer meeting topic of the week, and each one tell or write the one desire of her heart, selecting from the many that which she felt to be uppermost in her heart. Mrs. He mentioned this to her husband and he said, "I want to write out mine." So he asked a teacher to do it for him, as he cannot write. This is what he wished: "That his family and his parents might be helped to hold firmly to the truth, that they might be saved from their great poverty, and that he might have his wooden foot." (The foot has been suggested for him, and in his ignorance he thought he might wear it very soon).

At a meeting of one of our out-stations I saw a familiar face, which in a moment I connected with the hospital. This woman had a cancer removed and had recovered nicely. Her stay at Pang-Chuang had been a long one and it was most interesting to see her mother-in-law, a woman of eighty years, wait upon her (almost unheard of in China), going out day by day to gather up the scraps of fuel they burned. One day the old lady sickened and died of blood-poisoning. The invalid daughter-in-law thought that for her the parent had died, and felt very sad. She had learned to pray and knew something of the truth. After a year and a half I was so glad to see her again, and learn that she had been keeping Sunday, and when we had a short prayer meeting, she voluntarily took part in prayer. So because of her I rejoiced again for what the hospital had done and is doing all the time.

The schools are closing and class work is finished, and soon we shall be in the quiet leisure of a few days, while the Chinese prepare for their great holiday. The last three months of this year have been busy ones. Much has been routine, and not as productive in all cases as one might hope, but we look not to the present scene alone, but to the future for greater results. Two experiences in this class, which had much of bitterness and disappointment in them, made me realize in a new measure the truth of the words, "Even unto this were ye called." Yes, to so many other things besides the mere preaching of the Gospel, and exhorting unto righteousness. I do not feel that my work can stand approved before the great Master, but rejoice that he lets me try to do his work.

Under date of February 11, Miss Ellen F. Beebe wrote from Kobe, Japan:—

I am realizing what an opportunity is furnished to me by our introduction through the W. B. M. I. Few travelers have the opportunity to meet the Christian Japanese woman.



I find that to-day is the anniversary of the "Era of Enlightenment," which began with the present Emperor in 1868. The streets are bright with bunting extra for to-day. Flags are in evidence every day, doing honor to the soldiers who are coming through by train-loads to their homes in the interior.

The war has furnished a wonderful opportunity for Christian influence. Our missionaries have ministered to those who were sick or in prison, and the work they may do is by no means finished, now that the war is over. This is to be the heavy week of the committee work, then we are to go to Kyoto and Osaka for a little, and sail for China the 28th of February. There is rejoicing over the hope that Miss Howe is actually on her way back to her work. They wish to advertise the training school now for the spring term. Five young women will graduate next month. We spent one day last week in the kindergarten. We are entertained at the evangelistic school by dear Miss Barrows, Miss Talcott and Miss Cozad, but we see the ladies at the college frequently, as they are only two or three blocks apart.

Miss Wainwright sailed to-day for Seattle. She is very interesting in conversation, because she is an enthusiast in her work. She is very tired and will need to rest awhile.

Miss Hartwell writes from Foochow an urgent invitation to go up to Shaowu, the home of the Bement sisters. The trip will take two weeks, but the coming down only five days. It will not surprise me if we go. Miss Hartwell considers March in China like June in the United States.

Miss Frances Parmelee, of Matsuyama, Japan, writes April 28, 1906:—

Last year at this time we were yet in the midst of war, and our town was full of Russian prisoners—about three thousand of them. Indeed, with the permanent garrison of Japanese soldiers here in town, quite close to my house just over where I can get the full benefit of all the warlike sounds, I am not likely to forget the war. But we are so glad that the awful war has actually closed, though with going to meet returning troops, and Russian prisoners here until February 16, it has seemed real to us here longer probably than to you at home.

I wrote you last year of my work in the hospital, as special volunteer nurse in the Red Cross Society, when I took my turn with others—Japanese ladies—in the hospital for Russian prisoners, and sometimes for Japanese soldiers, though not many of the latter wounded were brought here. I had never expected to look on the wounds, the suffering, the operations that I have seen. It makes a chapter I can never forget. It gave me an opportunity to become somewhat acquainted with some of the most influential ladies in town with whom I should probably not have come in contact otherwise; and it does greatly enlarge my horizon in having brought me in close contact with many Russians. Fine, noble men they were, many of them, of all ranks and grades of society, from princes and noblemen to the common Cossack soldiers, which latter in general inspired me with more respect even than I had expected him to, though there are specimens of him which seemed childish and ignorant decidedly, with some brutal faces.

Work for the Japanese was never pleasanter, brighter or more hopeful than just at present. My classes in my house of young men—normal and middle school students and business men, and young women, some of them teachers in the public schools—in English and the Bible were never more eager and interested than now. The people never seemed to feel kindlier toward us than now. The war has made many opportunities for us, and the general sympathy and work for the soldiers by foreigners in the country, as well as in the objects and justice of the war, has seemed to open the hearts of the people to Christianity. The work of the Y. M. C. A. at the front was undoubtedly the breaking down of many barriers. I am most unfortunate at just this time to lose my good helper, Bible woman, teacher or whatever I should call her, Miss Shiga.

Our Factory Girls' Home really requires a whole chapter by itself. It is so successful that our building is not large enough and we wish to enlarge. The spiritual and material improvement of the girls is beautifully and substantially marked. We need help.

I have not spoken of our prosperous Sunday school in our new Komachi church, nor of the little Tomachan, the little eight-year-old daughter of my cook. (Her mother was with me years before she was born and I have known her all her life.) She is a dear little thing and we have always been fond of each other. She goes to school now and I believe the unconscious indirect work she does in interpreting me to the children and neighborhood is not a small one. It is not many years since stones were thrown at the preaching place here, which is the most conservative, old part of Matsuyama. There is a marked difference in the attitude of the children I meet on the streets here from what there was when I first came. Little Tomo is popular with them all, judging from the way they come to play with her, and she goes on Sunday to get them to go to Sunday school with her and does her little work.

## Woman's Board of the Interior

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RECEIPTS FROM MAY 10 TO JULY 10, 1906

COLORADO . . . . .	98 40	MASSACHUSETTS . . . . .	211 21
ILLINOIS . . . . .	1,066 49	JAPAN . . . . .	18 00
INDIANA . . . . .	5 00	TURKEY . . . . .	35
IOWA . . . . .	241 18	MISCELLANEOUS . . . . .	200 00
KANSAS . . . . .	131 97		
MICHIGAN . . . . .	201 47	Receipts for the month . . . .	\$3,370 50
MINNESOTA . . . . .	102 54	Previously acknowledged . . .	36,937 87
MISSOURI . . . . .	159 10		
NEBRASKA . . . . .	85 64	Total since October, 1905 . . .	\$40,308 37
OHIO . . . . .	388 16		
OKLAHOMA . . . . .	10 91	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
SOUTH DAKOTA . . . . .	44 85	Receipts for the month . . . .	\$108 25
WISCONSIN . . . . .	395 78	Previously acknowledged . . . .	680 29
ALABAMA . . . . .	2 25		
LOUISIANA . . . . .	7 20	Total since October, 1905 . . .	\$788 54

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